FOR GOD, and the KING.

THE

SVMME OF TWO SERMONS

Preached on the fifth of November last in S^t. MATTHEWES. FRIDAY-STREETE. 1636.

By HENRY BVRTON, Minister of GODS Word there and then.

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1. PET. 2. 17.

Feare GOD. Honour the KING.

2. TIM. 4. 1,2,3.

I charge thee before God, and the Lord Iesus Christ, who shall judge the quicke and the dead at his appearing, and his Kingdome: Preach the Word, be instant, in season, out of season, reproove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine, &c.

Bernard. in Dedic. Ecclæ. Ser. 3.

Non miremini, fratres, si durius loqui videor:
Quia veritas neminem palpat.

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TO THE KINGS
MOST EXCELLENT
MAIESTIE,

CHARLES,

BY THE GRACE OF GOD,
King of Great Britaine, France
and Ireland, Defender
of the Faith, &c.

SIR,

What the title in the front professeth, FOR GOD, AND THE KING, the substance thereof was by me preached in two Sermons on the last fifth of November, 1636. to teach my people obedience to both. And for this, I was by the divine providence directed to this Text (Prov. 24. 21. 22.) My Sonne, feare thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall arise suddenly; and who knoweth the ruine of them both? The Doctrines of which text, as I thought the more necessary to be preached and pressed in these times of Apostacy, and defection from the due obedience both of God and the King: So I deemed that day (the memoriall whereof should cause all loyall subjects for ever to detest all Innovations tending to reduce us to that Religion of Rome, which plotted that matchlesse treason) the most seasonable for this text, as wherein our Solemne acknowledgement of our sacred thankes to God for our great deliverance (the fruits whereof we injoy at this day under your Royall and happy government) being a strong ingagement and inducement to every good duty both to God and the King, might worke the more kindly effect in the hearers; a word in season, being (as the Wiseman saith) like Apples of gold in pictures of silver.

Now although the generall good acceptation of the word then preached, whereby the peoples hearts were much affected, being instructed

and exhorted to ſticke cloſſe to God and the King in all manner of duties to each, that none of thoſe, of whom my text admoniſheth, might worke a diſvnion, might have beene a ſufficient motive of publiſhing thoſe Sermons in print, for the generall good of all your Majeſties loving Subjects throughout this your Kingdome; yet Lo a neceſſity it now layd upon mee. For on December 3. after my houſe had beene ſearched by a Purſuivant, Conſtables, and Wardens of the Company of Stationers for a booke which I had not, then and there, the Purſuivant ſerved me with Letters Miſſive from the High Commiſſion to appeare on Tweſday then next enſuing, before Doctor Ducke at Cheſewicke, there to anſwer to Articles againſt me. The Articles were all of them againſt my preaching, and in ſpeciall, and by name, againſt my Sermons on November 5. on Prov. 34. 21. 22. Therein was objected to me, that I preached againſt ſundry Innovations (which indeed was one ſpeciall point in my text) as alterations in the booke for the fift of November; alterations in the new Faſt-booke, contrary to your Majeſtes Proclamation, which Orders the old Faſt booke ſet forth by your Majeſties authority to be reprinted and publiſhed; alterations in the Booke of Common Prayer, ſet forth by Act of Parliament; a turning out of the Collect for the Queene and Royall Progeny, theſe words, Father of thine Elect, and of their ſeed, as if they would blot out your Majeſty, Queene, and Royall Progeny out of the number of Gods Elect: and in the Epiſtle on Sunday before Faſter, for, IN the name of Ieſus, is now put, AT the name of Ieſus, &c. alterations in ſetting up of Altars, Images, Crucifixes, in bowing to the Altar: in putting downe afternoone Sermons on the Lords dayes in ſundry Dioceſſe: in allowing no other Catechiſing, but by bare Queſtion and Anſwer out of the Booke, without expounding of the maine Principles of Religion to the ignorant youth and people in reading of a ſecond Service at the Altar, in the upper end of the Chancell, where in many great Churches the people cannot poſſibly heare, & not even in leſſer Churches, or indifferent, without a ſtentorious voyce of the Miniſter: together with ſundry other things of the like nature: ſome truely alledged, which I am readie to maintaine againſt the Innovators, and ſome falſely and maliciouſly perverted, whereof I am readie to give your Majeſtie a true account. And in the end of all the Articles, I was charged to bring in a true copie of my Sermon. The concluſion was, a booke tendred to me to ſweare to anſwer to thoſe Articles.

Here

Here at I ſtartled, admiring that theſe things ſhould be charged upon me as crimes, which both were truthes, and pertinent to my text, and neceſſarie to admoniſh my people of, as leading them from the feare of God, and of the King. I alſo (upon the ſuddaine) apprehended, that I could expect ſmall iuſtice of thoſe, that were not only the countenancers, but practiſers, yea and (which is the higheſt degree of all iniquity) open maintainers of ſuch innovations, and that in that very Court where they ought rather to bee ſeverely Cenſured and Suppreſſed: but that on the contrarie I ſhould be there cenſured as a Delinquent, for executing my Miniſterie, in ſpeaking the trueth, and reprooving of Sinne. And againe conſidering with my ſelfe that this cauſe was of a higher nature, then to be ſo much as hazzarded upon the iudgement of theſe, who were profeſſed parties; I preſently reflected my thoughts upon your Sacred Majeſtie, as not only worthie to take the cogniſance of ſo waightie a cauſe, and the beſt able both in reſpect of your Princelie wiſdome, and unpartiall iudgement to waigh it in a juſt ballance: but alſo as the prime and principall perſon, next unto God, whoſe honour and welfarre it moſt neerelie concerneth; and who next after God, are ingaged in my text to inquire into. So as my replie to Dr. Duke was, Sir, I humblie appeale to the Kings Majeſtie my Soveraigne and Patron, as my judge in this cauſe, and before whom I ſhall be both a Defendant, and Complainant. For I hold it not fit, that they who are my adverſaries, ſhould be my Iudges. Theſe were the verie words of my Appeale to Your Majeſtie as I remember.

Now then my Gracious Soveraigne, that which my profeſt adverſaries in ſo juſt a cauſe did unjuſtlie and againſt the Law require of me, namelie to bring them a copie of my Sermon, that ſo they might at their pleaſure take advantages by perverting of my words. I doe here moſt freelie and faithfullie in all humbleneſſe preſent to Your Majeſtie, yea and that with manie additions and inlargements (like to Ieremies rowle) that in the chiefe place Your Majeſtie may take a full account of the whole matter whereof nothing is concealed; and ſo alſo, as all Your loving and loyall Subjects may make good uſe of it. Herein (beſides manie other things, the reading whereof will not (I hope) be loſſe of time to Your Majeſtie) I haue obſerved ſundrie perillous innovations ſet on foot in this Your Kingdome, worthie Your Majeſties ſaddeſt conſideration. And to whom (next unto God) ſhould I addreſſe my complaint herein, but to Your Majeſtie whoſe honour I

cannot but be most tenderlie sensible of, so deeplie suffering in those Innovations herein mentioned? For how frequentlie and Solemlie hath your Majestie made most Sacred Protestations to all Your loving Subjects, that you would never suffer the least innovation to creep into Your Kingdome? And here, both for the comfort to us Your faithfull people, and for the conviction and condemnation of our Innovators, and for the refreshing of the memorie of Your Majesties Golden Sayings, never to be forgotten, as most honourable to Your Majestie let me set downe a few of them. Your Majestie in Your Declaration to all Your loving Subjects, of the causes that mooved You to dissolve the last Parliament, published by Your Majesties Speciall command, 1628. pag. 21. hath these words: We * call God to record, before whom wee stand, that it is, and alwaies hath been our hearts desire to be found worthie of that title, which we account the most glorious in al our Crowne, DEFENDER OF THE FAITH, neither shall wee ever give way to the authorising of anie thing, whereby ame innovation may steale or creep into the Church, but preserve that unitie of Doctrine and Discipline established in the time of Queene Elizabeth, whereby the Church of England hath stood and florished ever since. And in your Declaration prefixed to the Articles of Religion, speaking of Ordinances and Constitutions in Convocation by Your Majesties leave, and under Your Seale, is added this Proviso, Providing that none be made contrarie to the Lawes and Customes of the Land. More might be added. All which well considered, how audacious, yea how impious are our Innovatours, how feareleſſe of Your Majestie, how regardleſſe of Your Royall Honor, that in their Innovations made such havocke, commit such outrages, and that upon the open theater? New Rites and Ceremonies doe now, not steale and creep into the Church, but nudo capite are violently and furiously obtruded upon Ministers and people, and that with suspension, excommunication, ejection out of house and home, threatnings and thundrings to the refusers, who dare not yeeld conformity unto them, as being against both Law and Conscience, and these your solemne declarations So as it seemeth these Innovators will put it to the triall, whether their practises will more prevayle against your Majesties Solemne and Sacred Protestations to the contrarie, which stand upon Record, in æternam rei memoriam. that so they may as much as in them lyeth, blast the beautie and glorie of Your Royall Name delivered in Annales to posteritie, as if it should

* Golden sentence.

be

be ſaid, This King had no regard to ſacred Vowes, and ſolemne Proteſtations (which God forbid it ſhould ever enter into the thought of any of Your loving Subjects to ſuſpect) or whether your Majeſtie will looke moore narrowly into their deſperate practiſes, & (not ſuffering your ſelf to be abuſed through credulitie of their blandiſhing flatteries, and bainfull ſuggeſtions, and Your people moſt intollerably oppreſſed under their lawleſſe power) will bee pleaſed upon others true reports (true reports, I ſay; for who dare report falſely of them, whom ſo few dare ſpeake the truth againſt them, they be ſo potent and vindicative) to make a full Scrutiny, and inquiry into their exorbitant and extravagant courſes, and thereupon to acquit Your honour in executing of Iuſtice upon the Delinquents. I doe not charge any one particular perſon. That honor is reſerved to Your Majeſtie. For as Salomon ſaith, it is the honor of Kings to ſearch out a matter. And for me Your Majeſties old and faithfull Servant, while as Chriſt Miniſter, & a watchman of Iſrael, yea a Sentinell perdu, I diſcover both preſent, and thereupon (in my apprehenſion) conſequent dangers to my Soveraigne and his State, and while, as the poore ſheep, I appeale and complaine to my Shepherd: oh never let my Shepherd either leave me in, or deliver me into the power of the wolfe! And while all along I plead for God and the King, for Feare and Obedience, and againſt Innovators, the enemies of both; oh let my God and my King protect their poore Servant againſt his adverſaries; the Innovators in my text! Who if they quarrell theſe my charges, I beſeech Your Majeſtie lay Your charge upon them to make a full and cleare anſwer unto them.

What ſhall, or can I ſay more? Your Majeſties wiſedome can pierce deeper into this cauſe, then my ſhallowneſſe is able to give intimation, wherein you will eaſily diſcerne how deeply You are ingaged to cloſe with God and Your good Subjects againſt all thoſe Innovators, the diſturbers of the peace, and diſtractors of the unitie of Your Kingdome, ſo as thereby You ſhall become the moſt glorious Prince in Chriſtendome, formidable to Your enemies, and amiable to all Your good Subjects, whoſe hearts and affections being indeered hereby, will become a richer Mine to Your Majeſtie, then all the Weſterne Indies to the King of Spaine.

And if my ſtile ſeeme ſharper then uſuall, be pleaſed to impute it to my Zeale and Fidelitie for God and for Your Majeſtie, when I am to encounter with thoſe that be adverſaries to both. And if any word

have

haye dropped from my pen, which malice may pervert and wreſt to my prejudice, I beſeech Your Majeſtie to be my Iudge Your ſelfe, and to conſider, as on the one ſide a weake man, ſo on the other a Miniſter of Chriſt, whoſe meſſage hee durſt not but faithfully diſcharge to his uttermoſt power, and at his uttermoſt perill. Nor muſt I looke to fare better then the Prophets of old, who complained of thoſe, who made a man an offender for a word, and laid a ſnare for him that reprooued in the gate; Yea then Chriſt himſelfe, whom the Phariſees thought to intangle in his words: Yet my comfort is, that a Prince ſo gracious, ſo righteous, ſo religious ſhall be my Iudge. And if my ſimplicitie ſhall be by my captious Adverſaries found worthy of cenſure for a word miſplaced, or ſo: I ſhall the more willinglie undergoe their cenſure, ſo as they may haue their condigne puniſhment according to the Law, for their moſt perrillous Innovations. In fine, my laſt comfort is, and will be, that in caſe they ſhall for the preſent beare me downe, together with ſo Noble a cauſe as this is (which yet I know will in time, beate all its Adverſaries downe, ſith it is Chriſts owne Cauſe) I haue been a true witneſſe of Chriſt, and a faithfull ſubject of Your Majeſtie, in thus freeing mine owne ſoule by diſcharging of my duety: What ever become of my body, which is every day threatned by Purſuivants to bee haled to Priſon, if Your Majeſties Iuſtice, and good Lawes doe not all the better ſafeguard mee. But priſon or not priſon, I heartily thanke my Lord Ieſus Chriſt, who hath accounted mee faithfull, and called me forth to ſtand for his cauſe, and to witneſſe it before all the World, by publiſhing my ſaid Sermons in Print, that thereby alſo I might cleere both the cauſe, and my credit, which they haue publikely, before hearing, branded with ſedition. All which I humbly commit to Your Majeſties Royall Patronage, as Who next under God, are moſt intereſſed in the Cauſe. Now the Lord Ieſus Chriſt, the King of Kings, and Lord of Lords, ſo unite and combine your heart unto Himſelfe, that You being guided by His Spirit of Wiſedome and Vnderſtanding, of Councell and ſtrength, and of the feare of the Lord, You may doe Valiantly, and proſper, in ſtopping the courſe of all Innovators and Backe-ſliders into Popery, that ſo with and under Chriſts Kingdome, Yours may be eſtabliſhed in Righteouſneſſe to You and your Royall Poſteritie, untill time ſhall be no more, Which is the daily Prayer of,

Your Majeſties dutifull

Servant and Subject

HENRY BVRTON.

FOR

GOD,

AND THE

KING.

PROVERBES 24.21.22.

My ſonne, feare thou the Lord, and the King, and meddle not with them that are given to change. For their calamity ſhall riſe ſuddenly; and who knoweth the ruine of them both?

THis time is a time of ſorrow and humiliation: but this day a day of joy and feſtivity, to bee celebrated in this our anniverſary thankfull remembrance of a great and memorable deliverance, as on this day, 31. yeeres agoe. So as this day falling in ſo ſad a ſeaſon, is like a ſtarie peeping and ſhining forth through the cloudes of a dole-

some duskie night, and by and by ready to be overclouded againe. Such is our joy, such is our sorrow, this long, that short, this, a summer and a winter plague, that a widowes joy, a blaze, and away. Yet sith God is pleased in the midst of judgement to remember Mercy, there is no reason that this calamitous time should so farre dampe us, as to deprive both us of our comfort, and God of his glory this day. Therefore wee may say with *David*, *Why art thou cast downe, o my soule? I shall yet praise him, who is the health of my countenance, and my God.* Or as Psal. 101. *I will sing of Mercy and Iudgement.* And surely that joy is soundest, which is seasoned with some sorrow. As saith the Psalmist, *Serve the Lord with feare, and rejoyce with trembling.* It's good to be *merry* and *wise*, as saith the Proverbe. Sadnesse is as salt that seasoneth our mirth, and preserues it from corruption. Well, blessed be God, who in the midst of many sad dayes, hath sent us this joyfull day to sing praise unto him for that mercy, which hath made it a day of joy unto all good Christians, and all good Subjects in this land.

Invicem cedunt dolor & voluptas: brevior voluptas. Senec.

Psal. 42. 11

Psal. 2. 11.

Sutable therefore to the occasion of this day, and season, I have made choice of this Text: It comprehends one of those wise Sentences, Counsells or Proverbs, which King *Solomon*, a Preacher also, inspired with the spirit of Wisedome from God, hath left recorded for instruction of the Church of God in all ages. If wee seeke to find the coherence, or dependance of these words, wee may

may quickly looſe our ſelues, and our labour. For this Booke, of the Proverbs is fitly compared to a bagg full of ſweete and fragrant ſpices, which ſhuffled and ſhaken together, or taken ſingle, doe yeeld forth a moſt pleaſant and comfortable odour. Or to the Starres in the firmament, each in it ſelfe glorious, and independent of another, yet all receive their light from the Sunne. Like as Eccleſ. 12. 11. *The words of the wiſe are as goads, and as nayles faſtened by the Maſters of aſſemblies, which are given from one Shepheard. This one Shepheard* is Chriſt, *the Sunne of Righteouſneſſe*, who inlightens all the Prophets. Or heere are *ſtudds of ſilver in borders of gold:* Cant. 1. 11. *Or apples of gold in pictures of ſilver.* Prov. 25. 11. *And theſe things belong to the wiſe.* v. 23.

The words recited containe three things in generall. 1. an Exhortation. 2. an Admonition. 3. a reaſon of the admonition. The Exhortation in theſe words, *My ſon, feare thou the Lord and the King.* The admonition in theſe words, *And meddle not with them that are giuen to change:* the reaſon of the admonition in theſe words, *For their calamity ſhall ariſe ſuddenly, and who knoweth the ruine of them both?*

In the Exhortation, theſe particulars are conſiderable. 1. The Perſon Exhorting, and that is King *Solomon* inſtructing the people as from Gods owne mouth. 2. The perſons exhorted, to wit, all Gods people, repreſented heere in the ſingular number, under the name of one ſonne: and

this by a neere bond of relation, by a ſtrong cord of affection, diſtinguiſhing him from others, and appropriating him as Gods owne peculiar, *My ſonne*. The duty exhorted unto, is *feare*: the object of this feare is twofold. 1. *The Lord*. 2. *The King*. In all which we are to obſerve three things; 1. The order of this feare, firſt *the Lord*, and ſecondly *the King*. 2. the connexion of theſe two, as things inſeparable in this duty of Feare, *Feare the LORD, and the KING*. 3. The ſpeciall property of this duty, as peculiar to the child of God, above all other, *My ſonne, feare THOV the Lord and the King*, as if *Solomon* ſhould have ſaid, *My ſonne*, how ever the ſons of *Belial*, the men of the world caſt off all feare, both of God and man, yet *feare THOV the Lord and the King*. This is the reſolution of the Exhortation.

2. In the Admonition, wee are to note three things. 1. The admonition it ſelfe, *meddle not*. 2. Who they be of whom Gods children are admoniſhed, namely ſuch as are ſaid here to *be giuen to change*. 3. The antitheſis or oppoſition, betweene theſe changlings, and them that truely feare *God* and the *King*.

3. In the reaſon of the admonition annexed, which is taken from the dangerous condition, that theſe, who *are giuen to change*, are obnoxious unto: wee obſerve, 1. The matter of their danger, in theſe words, *Calamity and ruine*: then the manner of their calamity and ruine, ſet downe, 1. In it's ſuddenneſſe, and 2. in its certainty. It ſhall

riſe

riſe ſuddenly: and laſtly the unexpected meanes of their ruine, contrary to all outward appearance. And who knoweth the ruine of them both: That is, though there be no outward appearance of ruine to theſe men, but that all things proſper with them, and ſeeme to be on their ſide, yet their ruine ſhall be from both theſe, as wee ſhall further open by and by.

Now having diſtributed the words into their ſeverall parts, and that without curioſity, taking them as they lie naturally in the text: come wee briefely to give you the ſence of the words. Firſt, *My ſonne*, a compellation frequent and familiar in this book of the Proverbs, as ye may ſee throughout. It is a voice beſeeming a father to his child, or an ancient to a young man, or a Paſtor and Preacher to his hearer, or God Himſelfe to his people; by his Miniſter; as in this place. So Prov. 23. 26. *My ſonne give mee thine heart*, &c. which cannot be underſtood, but as ſpoken by *Solomon* both from and for God, as who may juſtly challenge our heart, and none but hee. So heere.

Secondly, for *feare* here: what kind of *feare* is here meant? There are in Scripture ſundry kinds of feare: as 1. a naturall feare, which was in Chriſt himſelfe, as man, and is in every man: 2. a filiall feare, as in genuine children to their Parents: 3. a Servill feare, as in all wicked men, and in the divels themſelves, who tremble at God: 4. a civill feare, as of Subjects to their

Prince. 5. a religious feare, as in true Christians towards God. Now this *feare* in this place is to be distinguished, though not in name, yet in nature and kinde, according to the difference of the severall objects of it. So as when it is ascribed to God, as the object of it, it is a religious feare: but as it is applyed to man, as its object, as here, it is a civill feare. The feare of the Lord then, *Iehovah*, that is, God the Father, and Christ, as the ordinay Glosse, is a religious feare: the feare of the King is a civill feare. And though these two feares differ in their kind, yet in resemblance and similitude they are not unlike. As, the feare of the Lord is a filiall feare: so is the feare of the King: the feare of God comprehends in it all duties required of his children: the feare of the King all duties required in Subjects towards their Prince: there is a feare of universall obedience due to God: and there is a feare of universall obedience next under and after God, due to the King: there is a feare of adherence to God: and a feare of adherence to the King. So much in briefe for the opening of this word feare: *Feare thou the Lord and the King.*

Now for the admonition: *Meddle not.* It is not meant here, that wee may not meddle at all, by way of reproofe, detection, conuiction, impeding or impeaching their wicked courses and practises: but not to meddle, that is, haue no fellowship, side not, countenance not, approoue not, applawd not such men in their euill wayes. As

(*Gen.*

(*Gen.* 49. 5.) *Iacob* ſaid of *Simeon* and *Leui*, *inſtruments of cruelty, O my ſoule, come not thou into their ſecret; vnto their aſſembly mine honour be thou not vnited.* Or as Pſal. 1. 1. not to *Walke, ſtand, ſit* with them in their *Counſels, Wayes, chaire.* Or as Pro. 1. 10. 15. *My ſonne, if ſinners intice thee, conſent thou not, walke not thou, in the way with them, &c.* But who are theſe men we are admoniſhed of? Such as are giuen to change. The beſt interpreters expound it of innouations either of Religion, or of the Republick: So *Mercer*, and *Lauater Pagnin* renders *gnim ſhonim---cum iterantibus iniquitatis. Vulg. cum detractoribus. Tremellius & Iunius, cum * varijs*, Such as change and breake the Commandement of God, and of their Princes, and fall away from the feare of God, and the King in their rebellious life. But we need goe no further then our owne tranſlation, which is very full, meaning it of all ſuch as are factious, ſeditious, giuen to change the Lawes of God, and the King.

* *Id eſt, cum variantibus ac perfringentibus Dei, ſuorumq; Principum mandata denique deficientibus vita ſua immorigera à reverentia Dei & Regis.*

Laſtly, for the reaſon annexed, one terme ſeemes ſomewhat difficult, as being ſubject to different interpretations: *the ruine of them both*: wat's meant by *them both?* Some (as the Ordinary Gloſſe, and Lyra) referre it to detractors, and thoſe that intertaine and hearken vnto them: to Arch-hereticks, and thoſe that are ſeduced by them: to ſuch as derogate from Chriſt, and others that ioyne with them. Others againe, as *Mercerus* and *Lauater*, vnderſtand ruine of them both

both in an actiue ſenſe, referring the ruine of thoſe that are giuen to change, to *God and the King*, who ſhall bring ruine vpon them: as if it were expreſſed thus, *who knoweth the ruine, that God and the King*, whoſe lawes they violated and innouated, ſhall cauſe ſuddenly to ariſe and fall vpon them. So as though theſe bee different interpretations, yet they may well bee reconciled together, and may ſerve for the mutuall amplification and illuſtration of each other. For innouators are alwayes notorious detractors and ſycophants, derogating from thoſe things, which they goe about to innouate or abrogate, that ſo they may eſtabliſh their owne nouelties, whither in Church, or State, or both. And euer ſuch ringleaders have their diſciples and followers, ready to be inſtruments of their wicked deſignes. Theſe ringleaders with their adherents and complices ſhall both fall and periſh together: and both God and the King, that is, the iuſtice of Gods Law, and mans Law ſhall conſpire together to root them out.

Laſtly, to ſhew the manner of their vnexpected ruine or calamity, it is ſayd, It ſhall *riſe*: that is, although they ſeeme to bee ſo high, as to ſurmount all feare of dangers, as trampling all vnder their feet: yet calamity ſhall riſe aboue them, and bring them to ruine. As the Lord ſaith, *Ier.* 37.10. Alſo, Their calamity, noteth that God hath layd up judgements in ſtore, proper and peculiar to the wicked. This for the ſenſe of the words;

words; wherein if I have beene a little the longer, yet it is not fruitleſſe, both becauſe we may take a view of the ſenſe of the whole text together and alſo lay the better grounds for thoſe ſundry inſtructions, which will naturally iſſue from the ſame.

Come wee then to points of inſtruction ariſing from this text.

The firſt is this, from this compellation, *My ſonne*: That every one ought ſo to addreſſe himſelfe to the hearing of the Word of God, as a Son of God. Here we ſee God ſpeakes unto us, as unto ſons, *My ſon, feare &c. My ſon, heare the inſtruction of a Father*: as chap. 4. 1. & 2. 1. &c. So Heb. 12. 6. *And yee have forgotten the Exhortation, which ſpeaketh unto you, as unto children, My ſonne, deſpiſe not thou the chaſtning of the Lord, &c.* This is that exhortation, *Prov.* 3. 11. Point. 1.

But how can poore men, as we are, be ſaid to be the Sonnes of God? Queſtion.

In briefe: not by nature, for ſo Chriſt onely is the Son of God: but by adoption and grace we are made the Sons of God through faith, as *Gal.* 4. 5. & *Gal.* 3. 26. Anſwer.

Now this addreſſement, as of ſons, to heare Gods Word, is very effectuall and profitable in ſundry reſpects: As 1. It is a ſtrong motive, and ſweet preparative to a reverend attention. *I will hearken* (ſaith David) *what the Lord God will ſpeake: for hee will ſpeake peace unto his people, and to his Saints.* And the Theſſalonians are commended, and *Paul* thanketh God, *that they received the Word, not as the word of man, but as it is indeed the Word of God.* When a ſonne heares the counſell of his Father, that is wiſe, loving, kind, true, and *Pſal.* 85. 8. 1. *Theſſ.* 2. 13.

powerfull to make good what he ſaith, it drawes on, and commaunds attention. Such a Father is God, infinit inall his Attributes.

Secondly, to heare as a ſon, makes for fervent affection, in loving, imbracing, and highly eſteeming the Word of God. The reaſon that many men doe not receive the Word of truth in the love of it, is becauſe they are none of his ſons. They are as * *Ahab*, they heare the truth at the Prophets mouth, but they hate him and the truth. As Chriſt ſaid to the Iewes, when they boaſted that God was their Father, and they were *Abrahams* children: *If God were your Father, you would love me: And if Abraham were your father, you would doe his workes, for hee rejoyced to ſee my day.* It is therefore a ſon-like affection, that intertaines Gods Word with love, whither hee checke, or whither hee cheriſh, whither hee threaten, or comfort.

*1. King. 22

*Iohn 8. 39. 41. v. 42. 39.

3. To heare as a ſonne, is an inducement to frequent meditation of the Word heard. As *Prov. 7. 1. 2. 3. My ſonne, keepe my words, and lay up my Commaundements with thee. Keepe my Commaundements and live; and my Law, as the apple of thine eye. Bind them upon thy finger, write them upon the table of thine heart.* For the inſtructions of ſuch a Father, are ſo many Iewels. As Prov. 1. 1. 9. *an ornament of grace to thy head, and chaines about thy necke: yea a crowne of glory.* Prov. 4. 9. Now a man will alwayes bee minding his treaſure, where his Iewels bee. Where the *treaſure is, the heart will bee,* ſaith Chriſt.

Nec quenquam ſenem audivi oblitum quo loco theſaurum abruiſſet. Omnia quæ curant, meminerunt. Cic. de Senectute.

4. To heare Gods Word as his ſonne, makes for diligent obſervation and obedience. This is the true tryall of Sons, if they obſerve their Fathers commaundements.

ments. *If I be a Father*, ſaith God, *where is mine honor*. Our Fathers honor is our following of his counſells, and obeying his Commaundements. Mal. 1. 6.

Vſe. 1. For tryall of our Son-ſhip, by theſe former ſignes and markes: by our reverend attention in hearing, as to gods owne Word; by our fervent love in intertaining his Word; by our frequent meditation of it; and by our diligent obſervation. As *Zach.* 6. 15.

2. For inſtruction: this is the maine duty of a Chriſtian to bee moſt carefull of his behaviour and frame of ſpirit, about the hearing of Gods Word. And therefore Chriſt often admoniſheth his diſciples, *Take heed how ye heare*, and *Take heed what ye heare*. For according to our hearing is our ſoule indueth with faith, and ſeaſoned with grace, and illuminated with ſound and ſaving knowledge of Chriſt, and the whole courſe of our life regulated and framed.

3. And laſtly, for reproofe and conviction thoſe, as no Sons of God, but enemies, and rebels, that hate and deſpiſe Gods Word in the powerfull Miniſtry of it, and doe with might and maine labour to oppoſe and oppreſſe it. Such plainly ſhew themſelves whence they come, namely as thoſe myſts and foggs from the bottomleſſe pit, which darken the cleare light of the Sun and Starres: ſo doe theſe overclowd the beames of the Goſpel, that they cannot ſhine forth to the Church of God. Or they are thoſe froggs, uncleane ſpirits out of the mouth of the Dragon, and Beaſt, and falſe Prophet, whoſe croking cryeth downe the voyce of Gods Miniſters, and which doe corrupt the pure ſtreames of the waters of life by their filthineſſe. In a word, theſe

are the limbs of the Beaſt, even of Antichriſt, taking his very courſes to beare and beat downe the hearing of the Word of God, whereby men might bee ſaved; like to the Iewes, of whom the Apoſtle ſayth, *Who both killed the Lord Ieſus and their owne Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men, Forbidding us to ſpeake to the Gentiles, that they might be ſaved, to fill up their ſinnes alway; for the wrath is come upon them to the uttermoſt.* And ſurely the wrath hangs over the heads of theſe men, which muſt needs ſeaſe upon them ere long, if they ſpeedily repent not, whereof there is little hope. But leave wee them, and come we to the matter of the exhortation.

Poin .2. Feare thou the Lord &c. Whence the point is: 1. That it is the duty of every true Chriſtian to feare the Lord, and this, with a filiall feare, as is, implyed in this word, *My ſonne, feare thou the Lord.* This filiall feare is, uſed in Scripture for the whole worſhip and ſervice of God, and comprehends in it all vertues and graces of Gods ſpirit. As Eccleſ. 12. 13. *Let us heare the end of all, Feare God and keepe his Commaundements: for this is the whole man*: that is, the whole duty which God requireth of his children. So Deut. 6. 13. *Thou ſhalt feare the Lord thy God, and ſerve him, and ſhalt ſweare by his name.* And Eſa. 29. 13. *Their feare towards mee is taught by the precept of men*; that is, *the worſhip and ſervice they performe unto me, is taught by mans precepts.*

Math. 15. 9 Which is that vaine worſhip, whereof Chriſt convinceth the Phariſes, *In vaine they worſhip me, teaching for doctrines, the Commaundements of men.* And Acts 10. 35 *In every nation hee that feareth God, and worketh righteouſneſſe, is accepted of him.* Thus by theſe places

wee

wee ſee, how the true feare of the Lord, is taken for the whole worſhip and ſervice of God, both internall, and externall, and ſo for every grace of Gods Spirit in us, as faith, hope, love, and the like.

Reaſons of this point. 1. Becauſe the true feare of God is a fundamentall grace, and reſpecteth all the Commaundements of God, as the object of it. As Pſal. 112. 1. *Bleſſed is the man that feareth the Lord, he delighteth greatly in his Commaundements.*

2. Becauſe where God is not truly worſhipped, there is no feare of God. As in Eſay 29. 13. *This people draw neere me with their mouth, and with their lips doe honour me, but they have removed their heart farre from me.* And the reaſon is added: *Their feare towards me is taught by the precept of men.*

3. Becauſe where other vertues be not, the reaſon is, becauſe true feare is not. Which argues, that true feare of God is inſeparably combined with other graces. As Rom. 3. 10. 18. the Apoſtle reckoning up a bead-row of iniquities, concludes with this reaſon, *There is no feare of God before their eyes.* So Mal. 3. 5. *I will come neere to you to judgement, and will bee a ſwift witneſſe againſt the Sorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſſe the hireling in his wages, the widow, and the fatherleſſe, and that turne aſide the ſtranger from his right.* Well, what's the ground of all this wickedneſſe, It is there added, *And feare not me, ſaith the Lord of Hoaſts.*

4. Becauſe holy feare is the ſeaſoning and ſalt of every vertue, and of the whole worſhip of God. As Pſal. 5. 7. *In thy feare will I worſhip towards thy holy Temple.* So Pſal. 2. 11. *Serve the Lord in feare.* Which

I ſay, is ſuch a feare, as hath in it faith, love, affiance and other graces.

5. Laſtly, wee are bound to performe all obedience to God in a holy feare, by vertue of the Word of God as the rule, and of the Covenant God hath made with us in his Word, and we with him. Gods Law is ſo the rule of our feare, and obedience to God, as it is death to feare or obey him otherwiſe, then hee hath commaunded us in his Law. Els it is rebellion, not obedience, will worſhip, not ſervice to God. And this wee are bound to, by mutuall Couenant. 1. God binds himſelfe to be our God and King by Covenant in his word: as Exod. 20. Secondly, wee bind our ſelves by a reciprocall Covenant, as in our Baptiſme to bee his Servants, and to ſerve him as hee hath commaunded in his Law.

Vſe of this point is firſt for reproofe and conviction of the whole Romane Synagogue, as being altogether devoyd of the true feare of God; and conſequently, is no true Church of Chriſt, none of the Kings Daughter, none of his ſpowſe. Why? For all her feare towards God is taught by the precept of men; her ſervice of God is a Maſſe of Idolatry and Superſtition, Will-worſhip of mans invention; and therefore though they draw neere to God with their lipps, yet their hearts are farre from him. And ſo in vaine they worſhip him, nay they worſhip the Devill, and not God, as the Apoſtle ſheweth, 1. *Cor.* 10. 20. For all Idolatry, as that of the breaden god in the Maſſe, is the worſhip of the Devill. They will ſay, they worſhip God in the Hoſt: So did the Pagans plead for themſelues, that they worſhipped God in their Idols. Yet, ſaith the Apoſtle, I ſay, that the

the things, which the *Gentiles* ſacrifice, they ſacrifice to Devills, and not to God. And God diſclaimes all worſhip of Him, that is not according to His Word, and He abhorres ſuch preſumptuous worſhippers, as thoſe that doe not feare him. So as ſecondly heere are juſtly reprooved thoſe men, as wanting the true feare of God, who in theſe dayes ſhew themſelves Antichriſts Factors, both in teaching, practiſing, and preſſing new Formes of worſhip, *Secundum uſum Sarum*, and ſetting them up againe in Churches, as Altar-worſhip, Ieſu-worſhip, Image-worſhip, Croſſe-worſhip, and the like. A plaine evidence, that theſe men (what ever they moſt hypocritically pretend, and would bee accounted as a new kind of Saints dropped downe out of the cloudes, as moſt holy and devoute perſons) have no true feare of God in them. Yea their hearts are far from God. Their feare is more towards an Altar of their owne invention, towards an Image and Crucifix, towards the ſound and ſillables of Ieſus, then towards the Lord Chriſt. For did they truely feare Chriſt, they would not (as they doe) ſo deſperately and furiouſly perſecute him in his faithfull Miniſters and members, and make havocke, and turne upſide-down the very glory of Chriſt's Kingdome in the Miniſtery of His Word, and power of Religion, and purity of his worſhip, which they altogether trample under, and defile with their Wolviſh feete. Therefore, foraſmuch as they ſet up and teach a falſe feare, and worſhip of God in the Churches, I (ſaith the Lord) *will proceede to doe a marvellous worke among the people, even a marvellous worke, and a wonder: for the wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* And v. 16. *Surely*

your

your turning of things upside-downe, shall bee esteemed as the Potters clay. But of these more in their proper place.

A 2. use is for instruction, to teach us wherein the true filiall feare of God consisteth; namely in the true worship and service of God internall and externall, according to the exact forme and prescript of his Word. Not to swerve one haires bredth from it. Againe, that true feare of God stnads in an universall obedience to all and every of his Commandements, not onely those of the first Table, but those of the second; nor onely those of the second, but those of the first.

So as Thirdly, this may condemne two sorts of grosse Hypocrites. 1. Those that seeme exact and punctuall in observing the Commandements of the second Table: they are no Adulterers, no Drunkards, no inordinate livers; they are not notorious offenders; and what then? Hereupon they applaud themselves, and would be esteemed of the World good Christians, and with the Pharisee thanke God, that in these things they are not as *other men, Extortioners, Vnjust, &c.* They live peacably with their Neighbors, they pay every man his owne, and the like. But what's all this without the feare of God? Where is their Piety, and Love to God, expressed in the duties of the first Table? Are they willingly and grosly ignorant of the knowledge of God? Doe they hate, contemne, neglect his words? Doe they despise his faithfull Ministers? Doe they speake evill of the Way and Profession of Godlinesse? Doe they profane the Lords Sabbaths? Yea, doe they comply with Idolaters in their Altar-worship, and Iesu-worship, and the like? and yet would they bee accounted good honest

honeſt men? Can they be honeſt and good men, that are enemies of God, and of the Profeſſion, yea and name of holineſſe, and of the power of Religion, and of the rrue Saints and ſervants of Ieſus Chriſt? Can they be good Chriſtians, which *are enemies to the Croſſe of Chriſt, whoſe end is damnation, whoſe God is their belly, and which minde earthly things?* On the other ſide, there is another ſort of Hypocrites, who place all their Religion in the outward performances and duties of the firſt Table, profeſſe a great deale of Religion, would ſeeme very devout, but yet are like the Phariſees, who under a colour of long prayers, devoure Widowes houſes. Of theſe Hypocrites, there are two ſorts. 1. Of them, that are all for outward formality, but their hypocriſie bewrayeth it ſelfe two wayes: Firſt, in that though they ſeeme very devoute, in frequenting the Church, yet it is in a falſe way, mingling mens devices of will-worſhip with Gods Ordinance; & in dividing the Lords day betweene God and the Devill, allowing to *God* onely two houres of the day for his publike worſhip, and the reſt of the day to the luſts of men. Secondly, in that they place all the ſervice of *God* in reading of long Prayers, and thereby exclude Preaching as unneceſſary. And yet they make no bones of oppreſſing *Gods* people, and the Kings good Subjects with burthens intollerable to bee borne. The ſecond ſort is of them, that will ſeeme Religious, and to give *God* his due, but make no conſcience of giving to all men their due: they will make no ſcruple of Lying, of over-reaching in bargaining, of living in ſome ſecret raigning luſt, of oppreſſing, of defrawding, and the like. Theſe are ſo much the more to be abhorred, becauſe by their meanes, Religion, and Phil. 3. 18. 19.

the name of God is evill ſpoken of. And ſuch have beene, and will bee in all ages. Yet woe be to them, that hereupon take occaſion to caſt an aſperſion of reproach upon religion, and all the ſincere Profeſſors thereof, becauſe of a few hypocriticall and falſe hearted Chriſtians, ſo called, who have *a forme of godlineſſe, but deny the power thereof.* There was among the twelve Apoſtles one *Iudas*, a traytor, a thiefe, a notorious hypocrite: were therefore all the reſt ſo? God forbid. And yet is not this one of thoſe ſubtile practiſes, which Ieſuites and their complices, the Popes Factors here in England doe familiarly uſe, taking all occaſions, by laying forth the examples of ſome faylings or perhaps ſome groſſe ſinne in one that is a Profeſſor, to brand the whole profeſſion of Religion? In ſo much as they take the paines, and ſpend their time and witts, in ſetting forth pamphlets, yea ſome larger volumes, as of that poore diſtracted man *Ap-Evans*, who (as they write) ſhould kill his Mother and Brother, and all (forſooth) becauſe they kneeled in receiving the holy Communion. Now it is moſt evident to every ſober and rationall man, that this poore wretch was out of his witts, elſe he had never done ſuch an outragious act. And yet what a hubbub is made hereof, how muſt the Preſſe ſweat with printing this tale of a mad man? how muſt the Court, and City, and Countrey, ring of it? And to what end? Namely, to beware of theſe Puritans, & to hate all Puritans for *Evans* his ſake. Alas poore Puritans, muſt they all fare the worſe, for one mad man? Yet this is the charity of thoſe, that are profeſt enemies to true ſanctity and ſincerity. And it matters not whither it be true or falſe: it muſt be believed for truth; though this of *Evans*

was

was in another written copy (offered to be licenſed, but rejected) ſhewed to be quite contrary to the firſt relation. And thus the accuſer of the brethren wants not his agents, to make advantage of the falls, or faylings of ſome Profeſſors, not only to the branding of their perſons, but even of Religion it ſelfe, and the whole profeſſion of it. As when ſome, poſſeſſed and overcome with that malevolent humour of blacke melancholy, through Satans prevailing over the weaker part, doe make themſelves away: oh how is this exagitated, and occaſion taken thereby to exclame againſt Religion, or ſome Puritan Preachers, that by the doctrine of Predeſtination drive men to diſpaire? and therefore ſome ſtrict order muſt bee taken for the ſuppreſſing of this Doctrine, as dangerous and deſperate; which notwithſtanding the 17. article of our Religion commends, Saying, *The godly conſideration of Predeſtination, and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feele in themſelves the working of the ſpirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minds to high and heavenly things, as well becauſe it doth greatly eſtabliſh and confirme their faith of eternall ſalvation, to be inioyed through Chriſt, as becauſe it doth fervently kindle their love towards God.* So the article, which I note by the way. But the concluſion is, the men of the world will have *Gods* children, or Profeſſors of Religion, either as the pure and perfect Angels, without the leaſt ſpot of ſinfull infirmity: or if they be at any time overtaken with humane frailty, then they muſt be taken for blacke divels, and their religion to come from hell. But all good Chriſtians, and wiſe men of upright judge-

Article 17.

* What more jeared by a generation of upſtarts in theſe dayes.

ment, will beware of this rocke, not to bee Scandalized, and fall fowle upon the Religion of Christ, either for the hypocrisie of some false Professors, or for the infirmity of those that bee sincere, and upright in their way, but are attended with faylings, and humane frailty. Concerning which the Apostle gives this good lesson: Brethren, if a man be overtaken in a fault, yee which
Galath. 6. 1. are spirituall, restore such a one in the spirit of meekenesse, Considering thine owne selfe, least thou also be tempted. And againe, we that are strong, ought to beare
Rom. 15. 1. the infirmities of the weak, and not to please our selves. So much of this point, That it is the duty of every true Christian thus to feare the Lord, as hath beene sayd.

Againe, as there is in Scripture a feare of obedience, which feare comprehends the whole service of God, and is the *whole* of a Christian man. So there is also a feare of adherence, whereby the soule cleaveth inseparably to God. This feare is layd downe in Ier. 32. 40. v. *I will make an everlasting covenant with them, that I will not turne away from them to doe them good: but I will put my feare in their hearts, that they shall not depart from me.* This is the feare of adherency. And this further sheweth, how this feare is not without faith, hope, and charity, as without which it cannot adhere unto God. Now from this feare of adherency, we learne:

Point. 3. That the true feare of God in his children, preserves them from falling from God, and his worship. This is confirmed by the forenamed place in *Jeremy*. And this is notably set forth, Psal. 112. *Blessed is the man, that feareth the Lord, &c. Surely he shall not be mooved for euer,* v. 6. *hee shall not be afraid of evill tidings, for his heart is fixed, trusting in the Lord,* v. 7. This is a speciall property

and

and character of the true child of God. So 1. Iohn 2,19. ſpeaking of Apoſtates, *They went out from us, for they were not of us, for had they beene of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us.* Where wee note theſe particulars:

1. All they that are *of us*, to wit, true believers, *doe no doubt continue* in the Communion of Saints.

2. * They that for a time ſeeme to be of the number of Gods children, and afterwards fall away, it is a certaine ſigne, that they were not indeed, what they once ſeemed to be. So 2. *Iohn* 9. Whoſoever tranſgreſſeth, and abideth not in thé doctrine of Chriſt, hath not God: hee that abideth in the Doctrine of Chriſt, hath both the Father and the Sonne. And it is worth the nothing, by the way, what is added in the very next words, * *If there come any unto you, and bring you not this Doctrine, receive him not into your houſe, neither bid him God ſpeed: for hee that biddeth him God ſpeed, is partaker of his evill deeds.* So that this is the doctrine of Chriſt, namely the doctrine of adherency and perſeverance of the Saints in grace, as here in the grace of feare.

* *Aug. De correptili & gratia, Cap 9. quia non habuerunt perſeuerantiam, ſicut non vere diſcipuli Chriſti, ita nec vere filij Dei fuerunt, etiam quando eſſe videbantur at ita vocabantur.*

* *V.* 10.

This doctrine might further be illuſtrated and confirmed by many reaſons: as 1. from the covenant of God, *I will make an everlaſting Covenant with you, that I will not turne away from you to doe you good: Jer.* 32.40. This is that *foundation* of God that *ſtands ſure, and hath this Seale, The Lord knoweth who are his.* 2. *Tim.* 2.19. And becauſe this covenant is founded on God himſelfe, and his free and gracious love depending on himſelfe alone, and not on weake, and impotent man, therefore what ſhould be able to undoe or revoke this everlaſting

Reaſons.

lasting Covenant? Not man, nor divell. For *I am perswaded* (saith the Apostle) *that neither death, nor life,* Rom. 8. 38. 39. *nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Christ Iesus our Lord.*

Secondly, from the nature of true feare, which is a gift of grace from God. 1. a grace of a saving nature, and 2. of free gift of grace. Therefore it is here added to Gods Covenant, that as Gods Covenant is, *that Hee will never turne away from us to doe us good*: So hee puts his *feare* into our hearts, that wee *shall never depart from Him*. Thus God is tyed to us, and wee to him by sure bonds. And where God gives this feare, he never takes it away. *For the gifts and calling of God are without repentance.* Rom. 11. And God gives it to that end, that wee shall *never depart from him.*

Thirdly from regeneration: Hee that hath this feare hath the new birth, hee is borne of God; and being *borne of God, sinneth not*, that is, *not to death*, and the reason is there rendered, *because the seed of God remaineth in him*, and hee cannot sinne, because hee is borne of God. The reason is most forcible. And * *Arminius* is so puzled with it, as hee cannot tell what to say to it, confessing it is the strongest place that is brought for perseverance. Yet that hee may not say nothing, though to no purpose, hee saith, *The seed of God remaineth so long as it doth remaine.* A poore and pitifull shift. So hee may elude all Scripture. So hee may say, Gods Covenant not to turne away from his people to doe them good, is everlasting so long as it is everlasting. Were not this ridiculous? So Christ saith, * *This is the Fathers will, that of all, which he hath given me, I should loose nothing.*

* Examen.

* Ioh. 6. 39.

Now

Now were it not abſurd to ſay, *It is the fathers will, ſo long as it is his will?* Even ſo it is heere, the conſtant and perpetuall remaining of the Seede of God in us, whereby we are begotten and borne of God, is rendered by the holy Ghoſt, as a grond and reaſon, why ſuch cannot ſinne unto death, or fall away from grace, either totally or finally; and *Arminius* would make it non-ſence, ſaying, *So long as the Seed of God remaineth in him that is borne of God.* For hee ſaith, This Seed may bee loſt. If it may be loſt, then God hath loſt His credit: Who ſaith, *Hee that is borne of God cannot commit ſinne, for the Seed of God remaineth in him.* But if the Seed of God remaine not, then hee that is borne of God, may commit ſinne, and ſo periſh for ever, which is contrary to Gods Trueth. And let God be true, and every man a lyar. Yea, this is backed alſo with another reaſon: *Neither can he ſinne, becauſe hee is borne of God.* Hee that is once borne of God, cannot ſinne, that is unto death: For God cannot die, of whom hee is borne againe. All the *Arminians* in the world, with their father *Arminius*, are here either at a nonplus, or of neceſſitie they muſt ſpeake non-ſence.

Hereunto might be added many other reaſons of the Saints perſeverance in the grace of feare; as becauſe it is the godly mans treaſure, Eſa. 33.6. *The feare of the Lord is his treaſure.* Now there is nothing, which a man keepes more carefully and ſafely, then his treaſure. And to be ſure, Gods child layes up his *treaſure in heaven*, unacceſſible to the *ruſt*, or *moth*, or *thiefe*: becauſe this feare is combined inſeparably with other graces, as faith, hope, charity, which never faile: for faith is *the foundation of things hoped for*, Heb. 11. 1. and Hope, *as an anchor*

anchor of the ſoule, both ſure and ſtedfaſt, entereth within the vaile, Heb. 6. 9. *and hope alſo maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is giuen unto us.* So as the holy Ghoſt alſo is that *power of God, whereby through faith we are kept unto Salvation.* 1. Pet. 1. 5. And whereby wee *are ſealed*, even with the holy Spirit of promiſe, which is the earneſt of our inheritance unto the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

But this ſuffice for the proofe and Illuſtration of the point.

Vſe 1. For terror of all the enemies of grace, Whither Papiſts, Pelagians, or Arminians, who hold and teach the Apoſtacy of the Saints, that they may fall away from grace totally and finally: Surely theſe men are none of Gods Children, they have none of this filiall feare of adherencie, they never had this feare put into their hearts, that they ſhall not depart away from God. And foraſmuch as many in theſe dayes are fallen away from this doctrine of Chriſt, ſo cleerely laid downe in the Scriptures, ſo as they oppugne it with might and maine, and with an inveterate hatred: certaine it is, that they are *gon out from us, becauſe they were not of us; for had they beene of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt, that they were not all of us.* And by the way, wee muſt not meddle with, ſhew no countenance to, make no friendſhip, have no familiarity with ſuch Apoſtates, ſuch changers of the Doctrine of Chriſt. For if there come any unto you, and bring you not this Doctrine, *receive him not into your houſe, neither bid him God ſpeed: for hee that biddeth him God ſpeed, is partaker of his evill deeds.*

2. Ioh. 10. 11.

Second-

Secondly, Let this bee for admonition to us all in theſe dayes of Apoſtacy; by a godly and filiall feare to ſticke cloſe unto God, and his Doctrine, and worſhip in purity; that nothing may be able to ſeparate us from Chriſt. You ſee, or heare at the leaſt of old heaving and ſhooving to erect Altar-worſhip, and Ieſu-worſhip, and other inventions of men, and all (as it is too plaine) to ſet up Popery againe: and for not yeelding to theſe things, Miniſters are Excommunicated, ſuſpended, yea threatned with * Piſtolling, and with blood-ſhedding, and hanging ‡ as Rebells. And ſo hot is the perſecution againſt Gods faithfull Miniſters and people in thoſe Counties of *Norfolke* and *Suffolke*, as now to ſtick cloſe to Chriſt, is an eminent character of a true Sonne and ſervant of God, as to whom it is ſaid heere, *My ſonne, feare THOV the Lord*: though thou ſeeſt many other give out, and flinch for feare of men, Yet *Feare thou the Lord, my Son.* Which leades us to another point, which is this.

Point 4. A man that truely feares the Lord, is a man of a thouſand, is an eminent perſon, a goodly object, or Spectacle to be looked upon. *Feare THOV the Lord*, is a property peculiar to him. So *Pſal.* 25. 12. *What man is HEE that feareth the Lord?* Find me ſuch a man: give wee ſuch a man. Why what of him? Hee is in ſpeciall favour with God. *Him ſhall he teach in the way which hee ſhall chooſe.* Yea, God will acquaint him with his *Secrets*, as accounting him his moſt intimate friend. For *v.* 14. *The Secret of the Lord is with them that feare him.* And theſe are ſo rare (like to rich and rare jewells) that *Solomon* himſelfe could find but one man of a thouſand. But eſpecially doth the eminency of

* Dr. Corbet Chancellor to the Bp. of Norwich (Mr. Greenhill an eminent Miniſter coming to him with another Miniſter in humble manner to deſire abſolution from excommunication for the refuſall of conformity to their new vites) ſaid unto him in a great heat of paſſion, that if hee had the power as hee deſired, he would Piſtoll him.

‡ As Maſter Buck in his Sermon at Norwich, inveighing againſt the Puritans, ſaid, If a cup of cold water had a reward, much more a cup of blood.

that man, that truely feares God, appeare, when other feares ſtand in oppoſition againſt it, as feare of cruell men, loſſe of liberty, livelyhood, and the like. As Moſes his rod was not ſo famous, for being (though miraculouſly) turned into a Serpent (for even the Magitians of Egypt by their inchantments could (in ſhow) turne their rods alſo into Serpents) but herein it was admirable in the eyes of all the Beholders, that thus being a Serpent, it devoured all the Magitians Serpents. And ſuch is true feare, in Gods Child, when it ſtands in emulation, or oppoſition with other feares though they ſeeme never ſo terrible, as the Magitians Serpents, yet it overcomes and devoures them all. Such was Daniels feare, devouring the terror of the hungry Lyons, which could not devoure him: ſuch the feare of thoſe 3. Children, who feared neither the Kings bigge and furious threats, nor his ſeven fold heated fiery fornace. Such was Nehemiahs, who being threatened, & mooved to fly, anſwered, * *ſhould ſuch a man as I fly?* So as indeed the true feare of God, is true fortitude and magnanimity. For this, who will not admire Elias, when hee retorted K. Ahabs words upon him, *I have not troubled Iſrael, but thou and thy Fathers houſe &c?* And Eliſha, who being brought before the King of Iſraell, ſaid to him, *Were it not, that I regard the preſence of Jehoſhaphat the King of Juda, I would not looke toward thee, nor ſee thee?* Such a ſpirit of holy feare was in the Martyrs, and Confeſſors. Maris ‡ Biſhop of Chalcedon being blind, and cōming before the Emperour Iulian the Apoſtata, called him Atheiſt, Apoſtata, and a deſertor of the faith. And when Iulian objected to him his blindneſſe, and asked him upbraidingly, *If his God, the Galilean* (meaning

As Dr. Corbet ſaid to Mr. Powell a Miniſter, who refuſed to read the booke for ſports, That were it not for a point in the common law, he deſerved to bee hang'd, drawne and quartered.

† *Iuſtum & tenacem Propoſiti virum, non civium ardor Prava Iubentium, non vultus inſtantis Tyranni, mente quatit ſolida. Horat.*

* 1. King. 18. 18.

* 2. King. 3. 14.

‡ Zozom. Hiſt. l. 5. Cap. 4.

(meaning Christ) *could not cure his blindnesse*, he replied, *But I thanke my God, that I am blind, that I may not behold such a wretched and Impious Apostata, as thou art.* It were endlesse to recite, examples in this kind, except to convince the cowardise of our times.

But yet this Parrhesia, this liberty, and freedome of speech in such cases, is not without the feare of God, but is a branch and fruit, that springeth of it. And this feare showeth it selfe in sundry manners, according either to the present occasion, or the naturall disposition of a child of God, being seasoned and sanctified and guided by Gods Spirit. Sometimes it showes it selfe in meekenesse and mildnesse, sometimes in a greater measure of zeale, and roughnesse, and yet all from the selfesame spirit of godly feare. Of this latter kind are those former examples. Of the former, that of * a poore English Bishop: whom when Theodor the Grecian, Archbishop of Canterbury, without any just cause deprived of his Bishopricke, saying, *Although wee can charge you with nothing, yet that wee will, we will. Sic volo, sic jubeo:* the poore Bishop humbly replyed: *Paul appealed from the Jewes to Cæsar, and I from you, to Christ.* And how many godly Ministers in these our dayes (being most unjustly and illegally, yea and incanonically also, and that in a most barbarous and furious insolent manner suspended, excommunicated, outed of their livings, and so deprived of all livelyhood and meanes to maintaine themselves, their wives and children, and withall rayled upon, and reviled, and most outragiously used, as if they were dogs, and not men) have cause and occasion so to answer those that thus use them, *Paul appealed from the Jewes to Cæsar, and we from you to Christ.*

* *It was in old time, when some Bishops, were content to bee poore. vita S. Wilfredi. See Caml. Remaines. Wisspeeches. p. 183.*

But what care theſe miſcreants for Chriſt, who thus perſecute him in his members and Miniſters? Yet this is a comfort to all ſuch Miniſters, as ſtand for Chriſt; that as they appeale, and commit their cauſe to him whoſe cauſe it is, ſo hee will certainly vindicate both his righteous cauſe, & his faithfull ſervants in due time.

Act. 7. When *Stephen* was ſtoned, he ſaw Chriſt ſtanding at the right hand of God, as ready to revenge his cauſe, which not long after he did, upon all the obſtinate and rebellious Iewes in Ieruſalem.

Vſe 1. Now for uſe of this point: it firſt gives occaſion to Chriſtians, in theſe dayes of lukewarmeneſſe and apoſtacy, to make proofe of their graces, and eſpecially of the feare of the Lord in them, whither it be ſuch, as devoures and ſwalloweth downe all worldly feares.

Secondly, ſith this feare is ſo excellent and rare, wee ſhould be the more earneſt in getting it, as he in the Goſpell was to buy the goodly pearle. He gave all he had for it. And ſurely it was richly worth it. For as Chriſt ſaith, *What ſhall it profit a man, if he ſhall win the whole world, and looſe his owne ſoule? Or what ſhall a man give in exchange for his ſoule?* A man may by his diſcretion, or Chriſtian Prudence (as they call it) ſo carry the matter, as to ſecure himſelfe from feare of the world; for he can give way, and conforme himſelfe quietly to all humaine impoſitions, and can commaund his conſcience to beare with them, notwithſtanding it doe ſecretly whiſper in his eare, that this ought not to be done, as being an intollerable diſhonor to Chriſt, a diſgrace to his Miniſtry, a forfeiture of his Chriſtian liberty, a Scandall to Religion, and a baſe betraying of the cauſe of Chriſt, and of the ſalvation of his owne ſoule. But

yet

yet he wants not reaſons for it. Thereby he ſhall preſerve his Miniſtry, and his credit too, in not being accounted refractory, hee ſhall thus purchaſe his peace, and retaine his meanes for him and his, without which he and they muſt begge, and the like. Alas poore ſoule! what's thy Miniſtry worth, when thou haſt abaſed it, and inthralled it to be impious inventions and impoſitions of men? or when thou injoyeſt it, with the loſſe of its vigor, power, dignity, authority? or when thou retaineſt it together with thy outward liberty, livelyhood, peace, credit, with the misjudging world, and looſeſt thy Chriſt, thy peace of conſcience, thy † credit with all good and wiſe men, yea heaven and all; what will all thy diſcretion and Chriſtian prudence advantage thee? O let us rather learne to bee fooles for Chriſts cauſe, let us feare the Lord, and not men, not the world. It's Chriſts counſell to all his, that are his friends, ſaying, *I ſay unto you my friends, Bee not affraid of them that kill the body, and after that can doe no more: but I will forewarne you whom yee ſhall feare, feare him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you; him feare.* Where Chriſt exhorts us to this feare of God, by a threefold motive 1. that hee calls us friends. And ſurely ſuch as truely feare God, are the friends of Chriſt, from whom no feare of men can divide them; as we ſayd before. 2. hee forewarnes us, that we may not bee unarmed with this feare of God, leaſt otherwiſe wee bee on a ſuddaine ſurpriſed, and overthrown, before wee be aware, when the great red Dragon with all his terror preſents himſelfe before the woman, ready to bring forth a maſculine birth, which with the mother, he threatens to devoure.

† *Bono probari malo, quam multis malis. Auſonius.*

Lu. 12. 4. 5.

Revel. 12. 4

voure. And ſo much the more, when the Dragon is ſo powerfull, as with his tayle to draw the third part of the Starres of heaven, and to caſt them to the earth: that is, when the greateſt part of thoſe, who in their heavenly Orbes and Motions are as Starry lights, ſhining in their doctrine and life, are either by the Dragons threats, or the traines and wiles of his dog-like flattering tayle, caſt from their heavenly ſtation, to the earth, when the love or feare of earthly things ſwayes more with them to draw them downewards, then of heavenly, to fixe them on Chriſt. Thirdly, Chriſt in the forenamed place redoubles his premonition, *Yea I ſay unto you feare HIM*: by which hee would intimate unto us of what force the feare of man is to draw us away from our ſtation with God, if wee bee not well rooted in the feare of God.

Thirdly here is an uſe of caution to thoſe, that are apt to be cenſorious of thoſe, to whom God hath given a greater and more extraordinary meaſure of Chriſtian zeale and courage for Chriſt. For ſuch a vertue, as it is more eminent, ſo it drawes upon it a great deale of envy, eſpecially from thoſe, which as they idolize their counterfeit diſcretion and Chriſtian prudence (as they tearme it) and all becauſe they love to ſleep in a whole skin, and are loth to hazard a haire of their head for Chriſt: ſo on the other ſide they clevate and ſlight the noble zeale and courage of thoſe whom they ſee ſo farre to out ſtrip them in this heroick grace, and invincible love to Chriſt: yea they are ready to tearme it raſhneſſe and indiſcretion; eſpecially if the ſucceſſe proove an impriſonment, or other vexation from thoſe, who with their might beare downe the right; and then they

they applawde and hugge their owne prudence and diſcretion, when in the meane time they injoy their peace and ceaſe at home. For as an * evill attempt, if it hit well, is called a vertue: ſo the beſt actions, being attended with an iſſue not anſwerable, are deemed, by unjuſt judges, vicious and erronious.

* *Proſperum ac felix ſcelus virtus vocatur. Senec ſi male res ceſſit, licet optima male tamen audit.*

Fourthly and laſtly, is the true feare of God ſuch a rare and excellent vertue, and ſo invincible, overcōming all other feares? Then this makes for exceeding conſolation to the Church of God, eſpecially in declining times of Apoſtacy, and when the truth is openly perſecuted and oppreſſed, and Idolatry and Superſtition obtruded inſteed thereof: when notwithſtanding wee ſee, many Miniſters of Ieſus Chriſt (though but few comparatively, in reſpect of the whole multitude) to ſtand ſtoutly to their tacklings, and rather then they will betray any part of Gods truth, and of a good conſcience, they will part with their Miniſtry, liberty, livelyhood, and life too, if need were. This is that which keepes Chriſts cauſe in life. This gives Gods people cauſe of rejoycing, that they ſee their Captaines to keepe their ground, and not to fly the field, or forſake their colours, or bafely yeeld themſelves to the enemy. Here is hope, that the cauſe will prevaile at length. But if all ſhould yeeld or fly, then the field were loſt without recovery. Yet how many doe like *Demoſthenes*, who ſeeing his party beginne to bee put to the worſt, takes his heeles, and being asked why hee fled ſo faſt: Oh, ſaith he, that I may preſerve my ſelfe to fight another time? Then ſure hee would doe great feats. But in the meane time the enemy is maſter of the field, and now there is no more place of fighting. So, prudent Souldiers, and

Captaines

captaines among us, seeing *Christs* side (in mans judgement) to be distressed by the enemies prevailing power, thinke it good discretion rather to yeeld to the present extremity; and so to reserve themselves for better times; when in the meane time the cause is by them betrayed, and themselves so led captive, that their captaine *Christ* will never trust to such captaines againe, as to commit the leading of his people under the false colours of their empty pretences. Yea and the people too are willing and perswade their Ministers to yeeld in those smaller matters, as they conceive, rather then to forgoe their Ministry; not waighing either the dangerous consequẽces of such beginnings, or the worthlessenesse of such Ministers, as shall doe such certaine evill, that a supposed (and but supposed onely) good may come thereof. *Whose damnation is just*, as the Apostle speaketh. Rom. For *Rome was not build in one day*. And *Rome* being about to bee rebuilt in this land, cannot bee done all at once, but it must bee by degrees; although the builders doe every day get ground, and their building goes on a maine, with an incredible celerity. But I trust they make more hast, then good speed. And me thinkes I see the issue of their building in that of the Tower of Gen. 11. 6. *Babell*: of which the Lord said, *Behold the people is one, and they have all one language, and this they begin to doe, and now nothing will bee restrained from them, which they have imagined to doe.* Even so our new Babel-builders upon a strong combination and faction against *Christ* and his Kingdome, have begun to build a Tower reaching to heaven in their high imagination, as if they would (as the Giants of old) pull *Christ* out of his Throne: and all outward likelyhoods conspire unto

their

their more than hoped for ſucceſſe, which no externall meanes can prevent: but as then, ſo now, the Lord is able by an uncouth way, which they never dreamed of to confound them, and their worke, to their eternall infamy. Even ſo, ô Lord.

Yet (as wee ſaid before) Gods children muſt take heed for their parts, that they bring not ſo much as a ſticke, or a ſtone, to this building, but that they hinder and ſtop the beginning and creeping in of Idolatry and Superſtition, which elſe is as a breaking in of the Sea, that ſo overflowes the land, and ſo gaines more ground every tide, till it grow incurable. This we have ſeene in theſe Innovations. Firſt Pewes at *Chancel-ends* muſt be remooved, that ſo none may ſit above God Almighty. Though this at firſt daſh, brings the Reall Preſence, Well, what's next? It's fit to remoove the Table Altarwiſe. This was with much hard tugge effected in Saint *Gregories* by *Pauls*, at leaſt for the neere neighbourhood it hath to *Pauls*, and that the daughter may be ſomewhat like the mother (*Ezech.* 16. 44. As is the mother, ſo is the daughter) though the table doe not ſtand end-wayes an as Altat, but with the end to the wall. Well, yet a rayle muſt be made about it, to inſinuate into the peoples mindes an opinion of ſome extraordinary ſanctity in the Table, more then in other places of the Church, as the Pew, Pulpit, or Font. Yet all this may ſeeme tolerable, and without danger. Well, the like is done in other places. But this growes further on; in many places adorations practiſed to this new Altar-God: yea pleaded for in pulpits, and in * printed books; yea & that in ſundry Colledges in the Univerſities (the ſeminaries and ſeed plotts of learning and

Turpius, ejicitur, quam non admittitur hoſpes.

Virgil. Eglog Sic canibus catulos ſimiles, ſic matribus hœdos Noram ſic parvis componere magna ſolebam.

* *See Shelfords Sermons, and Dr. Pockl. Sunday no Sabbath. And others.*

Religion) ſo farre preſſed, as the exemplary practiſes of thoſe that bee the Heads or Superiors there, may any way draw and induce the inferior Students to their imitation, either through feare of diſpleaſure, or for hope of preferrement. Which how perillous it is, tending to corrupt the whole land with ſuperſtition and Idolatry every one may ſee. Well now, what's the next? Thus farre wee now ſee Popery, like a thiefe, ſtollen in upon us ſtep by ſtep, when wee, as men * aſleep in our beds, ſuſpected no danger. And perhaps, the next degree will bee the placing of their God-Almighty in the Hoſt or Pix viſibly and conſpicuouſly upon the Altar, and a Maſſe with the piping of the Organs, chanted unto it, as the Iſraelites did about their * Calfe, *Exodus* 32. Therefore doth it not concerne Gods Miniſters and people too, even from the higheſt to the loweſt, as one man, to ſtand out againſt this creeping gangrene, that having begun but in the leaſt member, never ceaſeth creping, till at length it hath prevailed over the principall parts & ſo brought death to the whole body, and this ſuch a death, as kills the ſoule, and bringe us all backe againe under the moſt intollerable yoake and bondage of Satan

* *Matt.* 13. 25.

* See the Homily of the place & time of Prayer part. 2. Where theſe words are: *Finally Gods vengeance hath beene, and is dayly provoked, becauſe much wicked people paſſe nothing to reſort to the Church, either for that they are ſo ſore blinded that they underſtand nothing of God and godlineſſe, and care not with divelliſh example to offend their neighbours, or els for that they ſee the church altogether ſcoured of ſuch gay gazing*

gazing ſights, as their groſſe fantaſy was greatly delighted with, becauſe they ſee the falſe religion abandoned, & the true reſtored, which ſeemeth an unſavory thing to their unſavorly taſt: as may appeare by this, that a woman ſayd to her neighbour: Alas Goſſip, what ſhall we doe at Church, ſince all the Saints are taken away, ſince all the goodly ſights we were wont to have, are gone, ſince we cannot heare the like piping, ſinging, chanting and playing upon the Organs, that wee could before. But (dearely beloved) wee ought greatly to rejoyce and give God thanks, that our Churches are delivered out of ALL thoſe things, which diſpleaſed God ſo ſore, and filthily defiled his holy houſe, and his place of prayer, for the which hee hath juſtly deſtroyed many nations according to the ſaying of Saint Paul. If any man defile the Temple of God, God will him deſtroy, And this ought wee greatly to prayſe God for, that ſuch Superſtitious and Idolatrous manners, as were utterly nought, and defaced Gods glory, are utterly aboliſhed as they moſt juſtly deſerved. So the Homily.

Satan and Antichriſt, from the which the Lord had ſo mightily and mercifully delivered us?

Thus much of the feare of the Lord. Come we now to the next point, which is the feare of the King. In which we are to obſerve. 1. The kind of this feare: 2. The order of it, next to the feare of the Lord: 3. The Connexion of it with the feare of the Lord: being ſo combined, that the one cannot ſtand without the other.

Firſt then for the kind of this feare, I told you in the opening of the text, that it is a Civill feare, differing from the feare of the Lord, which is a religious feare, and ſo a part of his worſhip, and conſequently incommunicable to any creature. Yet ſo (as I told you) there

is a ſimilitude betweene this Civill feare to the King, and that religious feare of the Lord. As, 1. as the true feare of the Lord comprehends in it all duties and ſervices due from us to God: ſo the feare of the King contaynes all duties due from Subjects to their King. 2. as the feare of the Lord is a filiall feare: ſo the feare of the King. 3. As the feare of the Lord is a feare of adherency: ſo the feare of the King.

Of theſe in order: and of the points of inſtruction thence ariſing.

Point. 1. Every true Subject, and every true ſervant of God, ought to feare his King, that is, performe all duties and offices whatſoever due from a ſubject to his Prince. For the opening hereof, wee muſt know, that the feare of the King containes all duties of a Chriſtian Subject to his King. For that which is ſayd here, *Feare the Lord, and feare the King*, is expreſſed by *Peter* thus: *Feare*
1. Pet. 2. 17 *God, Honour the King.* As in the fifth Commandement, *Honour thy Father and thy Mother.* Here, as by Father and Mother all Superiors, that ſtand in a bond of relation to inferiours, as Parents, Maſters, Magiſtrates, Miniſters, and above all the chiefe Magiſtrate, the Prince, is meant: ſo under this word honor, all kindes of duty and ſervice due from all inferiours to their Superiours reſpectively, are comprized. This is expreſſed
1. Pet. 1. 3. alſo by * Peter, *Submit your ſelves to every ordinance of man for the Lords ſake, whither it be to the King, as Supreme; or unto Governours, as unto them that are ſent by him, for the puniſhment of evill doers, and for the prayſe of them that doe well.* This is yet more fully and amply ſet downe

downe by the Apoſtle *Paul, Rom.* 13. Where this doctrine is not only prooved, but preſſed and confirmed by many ſtrong reaſons. Firſt, the doctrine is propounded, in the duty injoyned, verſ. 1. *Let every ſoule bee ſubject to the higher powers.* The Precept is univerſall to every creature; not * Pope nor Cardinall, nor Prelate excepted. All living under the Kings Dominion, muſt bee ſubject to the King.

And the reaſons are there rendred. 1. *Becauſe thoſe higher Powers are of God.* So as hee that reſiſteth the Power, reſiſteth the Ordinance of God. Secondly, the penalty upon rebells: *They that reſiſt, ſhall receive to themſelves damnation.* Rebells ſhall not eſcape eyther the juſt hand of man, or of God, whoſe ordinance is reſiſted, in reſiſting of the power. Thirdly, from the excellent office that the Powers doe beare, which is to execute juſtice and judgement betweene Subjects. *For Rulers are not a terrour to good Works, but to the evill.* And as he rewards *the evill* with *puniſhment*: ſo the *good* with *prayſe.* For, *Wilt thou not be affrayd of the power? Doe that which is good, and thou ſhalt have prayſe of the ſame. For hee is the Miniſter of God to thee for good: but if thou doe that which is evill, bee affrayd: for hee beareth not the ſword in vaine: for hee is the Miniſter of God, a revenger to execute Wrath upon him that doth evill.* Fourthly, there is a neceſſity of this ſubjection, verſ. 3. *Wherefore ye muſt bee ſubject, not only for Wrath, but alſo for conſcience ſake.* So as, if feare of wrath be not a bond ſtrong enough: yet conſcience is, which will diſpenſe with no man. For Gods ordinance bindes the Conſcience. Fifthly, from the end of paying tribute. verſ. 6. *For, for this cauſe pay yee tribute alſo.* For what cauſe? That is, for they are

* *Popes of old were ſubject to Emperours, when they withdrew their necks, and trampled on their Maſters necks, and they held the ſtirrops, thē hee became Antichriſt mounted on Horſeback, fullfilling that of the Apoſtle. 2. Theſſ. 2. 3. 4.*

Gods Miniſters attending continually upon this very thing. That is, for the execution of juſtice, in puniſhing the evill, in prayſing and countenancing the good. And hereupon the Apoſtle reinforceth his exhortation, as an uſe of the point; *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to Whom cuſtome, feare to Whom feare, honour to Whom honour.*

Againe, to the former reaſons expreſſed by the Apoſtle, wee may adde one more, anſwerable and correſpondent to that fore-alledged, of our obedience unto God: (for as I ſaid, in all things the feare of the King holds a reſemblance with the feare of the Lord, as being the moſt exact and perfect patterne of it, even as God is the beſt patterne for a King, and the rule whereby God doth governe, the beſt patterne of a Kings government) and the reaſon is this: Wee are to bee ſubject to our King, in the performance of all due ſervices by that bond or tye, which not onely Gods Law and Ordinance, but alſo the Kings Law doth put upon us. You may remember I ſhowed you before, how Gods Law is the rule of our feare and ſervice, which wee performe unto his Majeſty, and to goe beſide, or tranſgreſſe this rule, brings us under the guilt and penalty of rebellion. I ſhowed you alſo, how wee are bound to ſerve God as our King, by vertue of mutuall ſtipulation which God makes with us, and we with him. Semblably, our ſubjection unto the King, is to be regulated, as by Gods Law, the rule of univerſall obedience to God and man: ſo by the good Lawes of the King. And note the completeneſſe of this correſpondence. It ſtayes not here, but holds alſo in that mutuall ſtipulation or Covenant which the King and his Subjects make at his Corona-

tion:

tion: Where the King taking an explicit ſolemne oath to maintaine the ancient Lawes and Liberties of the Kingdome, and ſo to rule and governe all his people according to thoſe Lawes eſtabliſhed: So conſequently, and implicitly, all the people of the Land doe ſweare fealty, allegiance, ſubjection and obedience to their King, and that according to his juſt Lawes. To this purpoſe it is, that his excellent Majeſty in the Petition of Right, which he ſubſcribed with his owne royall hand, hath theſe words, worthy to be written in golden characters. The King willeth, that right be done, according to the Lawes and Cuſtomes of the Realme: and that the Statutes be put in due execution, and His Subjects may have no cauſe to complaine of any wrong, or oppreſſions, contrary to their juſt Rights and Liberties: To the preſervation whereof hee holds himſelfe in Conſcience as well obliged, as of his Prerogative. And after that, in full Parliament he concluded with theſe words, Soit droit fait come eſt deſire: *Let right be done as is deſired.* And then in his Majeſties ſpeech following; And I aſſure you my Maxime is, that the Peoples Libertie ſtrengthens the Kings Prerogative, that the Kings Prerogative, is to defend the Peoples Liberties. O bleſſed King, ever may'ſt Thou live crowned with all bleſſings in Thy Royall ſelfe and Poſterity, being knit unto Thy people in this indiſſoluble bond! And herein His Sacred Majeſtie ſhewed himſelfe a Peereles Sonne to His Peereleſſe Father, who in his ſpeech to the Parliament, 1609. beſides ſundry other rare paſſages to the ſame purpoſe, hath theſe words: The King bindes himſelfe, by a double oath to the obſervation of the fundamentall Lawes of the Kingdome: Tacitly, as being

King Iames his Speech at Whitehall to the Lords and Commons of the Parliament there aſſembled. 1609. Which Speech is printed with his Royall Workes, in aternam rei memoriam.

being a King, and ſo bound as well to protect the People, as the Lawes of his Kingdome: and expreſly, by his Oath at His Coronation: So as every juſt King in a ſetled Kingdome is bound to obſerve that paction made to his people by his Lawes, in framing his government agreeable thereunto, according to that paction which God made with *Noah* after the deluge, &c. And therefore a King governing in a ſetled Kingdome, leaves to be a King, and degenerates into a Tyrant, as ſoone as hee leaves off to rule according to his lawes. And a little after: Therefore all Kings that are not Tyrants, or perjured, will be glad to bound themſelves within the limits of their Lawes: and they that perſwade them the contrary, are Vipers and Peſts, both againſt them, and the Common Wealth. Which words beſeeming a juſt King, I have héere ſet downe as an honourable teſtimony of ſuch a Father, of ſuch a Sonne: and all to be for the ſtronger reaſon to all ſubjects to performe all due obedience to their Soveraigne. For if your Gracious King doe ſo ſolemnly by Sacred oath, ratified againe in Parliament under His Royall hand, bind himſelfe to maintaine the Lawes of his Kingdome, and therein the Rights and Liberties of His Subjects: then how much are the people bound to yeeld all ſubjection and obedience to the King according to his juſt Laws? So much of the proofe of the point.

Now to the Uſes. Here, 1. Not onely Papiſts, but the religion of Popery it ſelfe, come under the guilt and condemnation of Rebellion; foraſmuch as the maine Principle of Popery, is to exalt and acknowledge the Pope as ſupreme over all Powers, as Emperors, Kings, Princes, States, &c. And therefore not unworthily is

their

their ‡ *Religion* branded for *Rebellion*, and their *faith* for *Faction*, and their practise murdering of soules and bodies. And though some Papists will take the Oath of Allegiance, as subjects to their King, yet they refuse the Oath of Supremacy, as acknowledging their subjection to the King upon no other termes, but as subordinate to the Pope, as Supreme. And so the Pope, and not the King, is the Papists King and Soveraigne. And yet how is their rebellious religion, nay which is rebellion it selfe, fostered and fomented in our Land; to the infinite dishonour, not onely of God, but of the King, and His Supremacy, and danger of the Kingdom, if God in mercy doe not prevent it. The ancient Church, before Antichrist the great usurper mounted aloft, acknowledged no Supreme above the †Emperour, or every absolute Prince in his Kingdome, but onely God.

‡ *In the first Collect in the publike Prayer-booke of thankesgiving for our deliverance from the Powder-Treason, on the 5. of No. 1605. see forth by Act of Par. Though that be altered & turned another way in a new impression, 1635.*

† *Tertull. adversus Marcionem, lib. 1. Rex etsi summus est in suo folio usque Deum tamen infra Deum. And Ad Scapulam. lib. Sic omnibus major est, dum solo vero Deo minor est.*

2. For Exhortation. Heere let all good Christians, and royall subjects learne to yeeld all feare, honour, obedience to their Soveraigne, following the direction and exhortation of the Apostle; Let every soule be subject to the higher powers. And render to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Feare to whom feare, Honour to whom honour. And for the better stirring up of all those duties, which subjects owe to their Soveraigne, Let us often meditate of these reasons, and motives fore-mentioned by the Apostle; and especially considering, That the King is Gods Minister, to doe Iustice, to punish the evill, and to countenance and reward the good: as also because hee attends continually upon this great office. And lastly considering in speciall, how our Gracious

Soveraigne hath entered into Solemne and ſacred Covenant with all his people, to bee their King and Protector, and to governe them according to his good and juſt lawes, and to maintaine all their juſt Rights and Liberties, and according to the Patterne of God himſelfe, whoſe vicegerent hee is, to demaund of them no other obedience, but what the good lawes of the Kingdome preſcribe, and require. With what alacrity then and readineſſe, ought all Subjects to expreſſe their loyalty to their Prince, and with all adde their dayly and fervent prayers and ſupplications for the life of our gracious
1. Tim. 2.2. King, that under the ſhadow of his righteous and religious government, wee may lead a quiet and peaceable life in all godlineſſe and honeſty.

It followeth: Feare the King, that is, with a filiall feare, as the feare of the Lord is, only keeping the difference, that the one is a religious filiall feare, the other a Civill filiall feare. The point in briefe is: True Subjects beare to their King ſuch a feare, as children to their parents. Not a feare with terror; as the Apoſtle ſayth to Parents, * *Provoke not your children to wrath.*
Point.
* Eph. 6.4. Col. 3.21. The name of a Father, is a name of love, and hath in it the bowels of a naturall affection, which is above all other kinds of humaine affections. Now a King is the
Pater Patriæ. Father of his Countrey, and all his loving and loyall Subjects are as ſo many Children into him. Hee is the Father of the great family of his Kingdome. Hee is the great Lord Steward, whom God hath ſet over his family to provide for them, and to protect them. He is the Shepherd of the people, to feed them, & rule them as *Dauid*, *Pſal. 78.71.72.* Now the ſheep are affrayd of the wolfe, not of the Shepherd. Therefore ſaith the Apoſtle,

ſtle, *If thou doeſt evill, be affrayd.* So as a good Subject ſo feareth, as hee is not affrayd, becauſe he lives in obedience to God and his King.

Againe this filiall feare in a Subject towards his Prince, doth neceſſarily imply an excellent and eminent love towards the King: yea greater love, then naturall Children beare unto their Parents, namely as they are members of the great politicke body, united to the King as the Head. There being a neerer tye of affection betweene the Head and the members; then betweene a Father and his child. And therefore it is worthily ſayd by that faithfull ſervant of God M. Perkins, *A good Subject is more to love the life of his Prince, then his owne life.* And great reaſon; for the King is *the breath of our noſtrills,* Lam. 4. 20. *Hee is more worth, than ten thouſand of us,* 2. Sam. 18. 3.

Mr. Perkins in his Commentary on the Galat. chap. 5. v. 14. Thou ſhalt love thy neighbour as thy ſelfe.

Vſe 1. Let this be for exhortation to all good Subjects to feare their King as Sonnes their Father; as their carefull Shepherd to provide for them under God, and to preſerve them from wolves.

2. This may condemne thoſe that would perſwade Kings to rule in a terrible and formidable manner, as over a ſort of ſlaves. Contrary to the Apoſtle, *Rulers are not a terror to the good:* Rom. 13. 3. Such are dangerous perſons, that would turne filiall feare in Subjects to ſervile. For according to the old ſaying, *Oderunt dum metuunt.*

Againe, hereunto wee may fitly joyne the next Point; which is,

That the true feare of a King, as it is a filiall feare, ſo it Poin

it is a feare of adherency, a feare full of loyalty and fidelity, which makes a true Subject to sticke so close to his Prince at all times, and in all conditions, as nothing can make a separation.

The King and his Subjects are united with strong ligaments, as the head and body. And this feare of adherency, is a speciall gift of God: as we reade, 1. *Sam.* 10. 26. *There went with Saul a band of men, whose hearts God had touched.* But such as cleave not unto the King are branded for *children of Belial*, who *despised their King.* vers. 27. So wee read also of *David*, when hee was in great distresse and straits, by reason of his unnaturall and traiterous Sonne *Absalom*, and those many tribes of *Israel* that had revolted to him from their King, yet some cleave unto him; as 2. *Sam.* 15. 15. *The Kings servants said unto the King: Behold thy servants are ready to doe whatsoever my Lord the King shall appoint.* And vers. 21. *Ittai said to the King*, (when hee went about to perswade him to goe back, and to take care for his safety, as verse 19. 20.) *As the Lord liveth, and as my Lord the King liveth, Surely in what place my Lord the King shall bee, whether in death or life, even there also will thy servant bee.* Here was a faithfull servant, and loyall subject indeede.

And great reason, every good subject should sticke close to his *King* in all difficulties. First we are bound hereunto by a strong bond of conscience, as before, *Rom.* 13. 5. And this Conscience is grounded upon the true Religion, and feare of God, which is the surest bond of all obedience. This was that bond, which tyed the Christians of old to performe such faithfull military service unto the heathen Emperours, and those also,

alſo, who where otherwiſe cruell perſecuters of the Church, and Apoſtates from Chriſt. As wee ſee in the Example of * *Julian*, who when hee commanded his band of Chriſtians to march againſt his enemies, thoſe of the heathen, they ſtraight obeyed, and put their lives in hazard. But if he commanded them to fight againſt the Chriſtians, their brethren, then they layd downe their Armes, and caſt themſelves downe at the Emperors feete, and offered their naked bodies rather to ſuffer whatſoever torments.

A ſecond reaſon why a good ſubject ought to sticke cloſe to his *King* in all difficulties, becauſe this is the meanes to make a Kingdome invincible, and terrible to the enemies. Therefore it was an old ſaying; Divide and Rule. Diviſions in a ſtate, expoſe it to forraigne enemies. But unity of heart and affections betweene the ſubjects and their Soveraigne, makes a Common-Wealth happy and perpetuall. When my ſelfe was once at the High Commiſſion falſly charged by a great Prelate of Sedition, in that (ſaid hee) I had dedicated a * Booke to the Lower houſe of Parliament, thereby to incenſe the Commons againſt the *King*: I preſently anſwered, No, my Lord, I dedicated my Booke to the whole Parliament, to wit, to the King, and both the Howſes; I doe not divide the head from the body (my Lord) but I pray God unite them together. Hereat he was mute, and all his raylings, and falſe charges were

* *Milites Chriſtiani ſervi fuerunt Imperatori infideli, Apoſtatæ Idolatræ. 1. Iuliano. Vbi veniebant ad cauſam Chriſti non agnoſcebant niſi illum, qui in cælo erat: quando volebat, ut idola colerent, & thurificarent: præponebant illi Deum: quando autem dicebat, Producite aciem, ite contra illam gentem: ſtatim obtemperabant: & diſtinguebant Dominum æternum à Domino temporali. Gratian. Cauſa. 11. Q. 3. Imperatores.*

Divide & impera. *Fœlices ter, & amplius quos irrupta tenet copula, nec malis, Divulſus querimoniis, ſuprema citius ſolvet amor die. Horat.*

* *That, intituled, Babel no Bethel.*

at an non-plus. So it ſeem'd ſome there were not farre off, who went about * at that time to divide the King from his people. And yet another of them ſaid Amen to my prayer, being convinced of this trueth, that diviſions or heart-burnings betweene the King and his ſubjects, are moſt perillous.

* This was preſently after the diſſolution of the laſt Parliament.

Vſe 1. Here then thoſe are juſtly and ſeverely cenſurable, even as traytors to the King and State, who play the make-baites betweene the Prince and people: And theſe are the Ieſuites and Seminary Prieſts, or elſe thoſe of their faction, who herein combine with them, as Samſons foxes tyed tayle to tayle, with a fire-brand, to ſet the whole State in a combuſtion, by ſtirring up and fomenting the fire of diſſention betweene our gratious Soveraigne, and his loving and loyall Subjects. And this they labour to doe two wayes: either by incenſing the King with a hard opinion of his beſt Subjects, thoſe eſpecially that are moſt religious and pious, humble and peaceable in his Kingdome: or elſe on the other ſide by incenſing the people with a ſiniſter opinion of their Soveraigne, thus playing Iack of both ſides, being Ambidexters, and know to make advantage every way.

† *Blandiſſimi adulatores, & mordaciſſimi detractores. Bren. De conſid. ad Eugenium, lib. 4. c. 2. Heſter 3. 8.*

The firſt of theſe wayes: it hath beene an old practiſe of Satan, the Accuſer of the brethren, † to ſuggeſt and whiſper into Kings eares evill and falſe reports, eſpecially of Gods people, who, where ever they be, are the Kings beſt ſubjects. What a faire tale could Haman tell the King, concerning the Iewes, that they were a people ſcattered over his Provinces, & had their Lawes divers from other people, ſo as they might hereby trouble the peace of his Kingdome, and that they

were

were factious, for they obſerved not the Kings Lawes, and therefore that it was not for the Kings profit to ſuffer them. Hereupon, ſeducing the King by his ſycophants tõgue, he procures a Decree for their utter extirpation. It is obſerved by the Centuriſts in their Preface before the 5. and 6. Centurie, that this arte of ſatan was much practiſed in thoſe times againſt thoſe that were moſt religious and pious, and that it prevayled much to the corrupting and overthrowing of Religion. And herein were the Arrians the chiefe ſticklers in Princes Courts. I will ſet downe one paſſage for many. *Et hoc quoque, &c.* This alſo is remarkable in this preſent Century, that it preſents before our eyes thoſe artes, whereby falſe teachers doe mount on high: and afterwards obtaining their deſire, they domineere as they liſt. For they creep into Courts, and by their hypocriſy, falſe tales, and detractions of ſincere teachers, and by a kind of colluſion with Courtiers, they doe ſurpriſe the mindes

Eſt hoc quoque in præſenti Centuria inſigne, quod artes nobis ob oculos ponit, quibus falſi Doctores in altum ſurgunt: & poſtea voti compotes facti, pro libitu dominantur, & faciunt omnia. Nam in Aulas irrepunt, ac Potentum ac Magiſtratuum animos occupant, hypocryſi, delationibus & obtrectationibus Sincerorum Doctorum, & colluſione quadam cum Politicis. Nihil enim officij non pollicentur. Nam plerumque ſunt in odio Aularum atque Potentum, graves, conſtantes, fidi Miniſtri, ac Profeſſores verbi Dei: quia rigidius, quam Aulis ac Politicis commodum videatur, veritatem tutentur, & liberius peccata taxent, quibus Aulæ ac Potentes ſunt obnoxij. Paraſiti & Gnathones

Gnathones Aulici interpretantur, ista redundare in contumeliam & diminutionem Authoritatis Magistratuum, Spectare ad turbas & Seditiones. Et sunt mollia & placentia loquentes, vigiles cæci, canes muti, pestes animarum, Pseudoprophetæ, lupi rapaces, fures ac latrones animarum, &c. Itaque levi momento Potentiores, recte, serio, graviter, & cum salute plurimorum in Ecclesia Dei docentes profligunt, & suæ farinæ homines in Cathedras collocant, &c.

mindes of the great ones, and Magistrates. For there is no office, or service that they promise not unto them. For commonly grave, constant, faithfull Ministers, Professors of the Word of God are hated in Courts and great mens houses: because they defend the truth more stiffely, and taxe sins more freely to which Courts and great ones are more obnoxious, than to them seemes fit, Parasites and Court *Gnathoes* interpret these things to redound to the reproach and diminution of the Magistrates authority, and to tend to tumults and seditions. And they speake pleasing and plausible things, being blind watchmen, dumbe dogs, plagues of soules, false Prophets, ravening wolves, theeves and robbers of soules, &c. Therefore with no great adoe, they make havocke of the most able Ministers, such as teach truly, seriously, gravely and savingly, in the Church of God, and such as are of their owne Sect they preferre and place them in the Chaires. So there, and much more to this purpose. But what need wee turne over antiquity? Have wee not examples enow neerer home. What then's more common in * *Amasiahses* mouthes, then declamations against the good Ministers of the Land, the Kings most loyall, loving, dutifull, faithfull, obedient peaceable subjects?

* *Vides omnem Ecclesiasticum Zelum fervere sola pro dignitate tuenda. Honori tantum datur: Sanctitati nihil, aut parum. Absit, inquiunt, tempori non convenit. Bern. De consid. lib. 4. cap. 2.*

How

How do they heare of ſuch Declamers, Factious, Seditious, Turbulent, Diſafected to the * preſent goverment, enemies of the Kings Prerogative, and what not? By this meanes, oftẽ inculcated, they ſeeke to ingratiate themſelves, and to bring into diſgrace the true ſervants of Ieſus Chriſt. Nor are they content, to abuſe our pious Princes eares in the Pulpit, but alſo on the Stage. O pyous, holy, reverend, grave, gracious Prelates, whoſe Academicall Entertainment of pious and religious Kings and Princes (in ſtead of learned and Scholaſticall diſputations, or exerciſes intable to the condition of a learned Academy) is a ſcurrilous Enterlude, and this in diſgrace of that, which is the greateſt beauty of our religion, to wit, true piety and vertue! O bluſh at this yè Prelates, and in your ſhrift confeſſe how unſeemly this was for YOV, that pretend to ſucceede the Apoles! Eyther for ſhame mend your manners, or never more impriſon any man, for denying that title of ſucceſſion, which you ſo bely by your vnapoſtolicall practiſe. And may not that be applied to you, which Bernard, taxed Pope Eugenius with: where telling him of his pompe, Oves quid capiunt? Si auderem dicere, Demonum magis, quam ovium paſcua hæc. *What good do the ſheep receive? If I durſt ſpeake, theſe are the paſtures rather of Devils, then of the ſheep.* Scilicet ſic factitabat Petrus? Sic Paulus ludebat? *Did Peter thus, I pray you? Did Paul play, ſuch play?* Surely for my part, I am aſhamed of you, that ever it ſhould be ſayd, I haue lived a Miniſter under ſuch a Prelacy. Nay, as if this had not been ſufficient, this is done in the very heat and height of Gods Tragedy, ſtill in Acting in the Imperiall City, when we were all mourning, yea, and every moment as

* *Indeede, if to Prelats practiſes in this preſent age, no mar veile.*

Bernard. De Conſiderat. ad Eugenium. lib. 4. cap. 2.

dying men. Was this a time then of Entertaining the Court, and poyſoning their eares with Enterludes, and thereby provoking the Lord further to plague the Kings good people, when you ſhould rather have mooved his Majeſty (whō you & wee al know to be forward enough to hearken to ſuch a motion) to have called a true Faſt, with Prayer and Preaching over the Land? And was that a time of Enterludes? Why did you not feare ſome Plague to grow in ſuch a mighty aſſembly? When notwithſtanding Preaching is made dangerous by you, for feare of the plague; which ſhould be a meanes (as it hath beene formerly) to drive away the plague, by bringing the people to true humiliation and reformation. Whereas your guelded Faſt-book (contrary to the Proclamation) I am ſure brought us for a hanſell, a double increaſe of the Plague that weeke, to any weeke ſince the Plague began: and moſt terrible weather withall, to the Kings great loſſe, and the Mercheants, the angry countenāce of heaven ever ſince pouring Gods wrath upon this your hypocritical Mockfaſt. But by the way take this with you: As, when the Lord calls to Faſting, you fall a Feaſting: So there is a hand writing over you on the wall, the Prophet Eſay will tell you, from the Lord, *Surely this iniquity ſhall never be purged away from you, till ye dye ſayth the Lord.* But now do not exclame, as if I ſpake againſt ſuch intertainment of our Gracious Soveraigne, & his noble Court, as is indeed honorable, grave, and ſutable to ſuch a Majeſty & Traine, for whom I am ready to Sacrifice my deereſt blood, if need were. Let not malice ſucke poyſon out of the ſweet flower of candid ſincerity. But this by the way.

Eſay 22.12 13.14.

Secondly,

Secondly, as Ieſuites and their Faction, the Popes Factors doe labour to divide the King from his good Subjects, by poyſoning his gentle eares with their Serpentine breath, in their malicious detractions: So on the other ſide, they ſo carry the matter with the Subjects, as to cauſe diſunion of affection betwene them and their Soveraigne. As firſt the Ieſuites and Prieſts, by ſeducing the people to their Superſtition and Idolatry, which of it ſelfe is a drawing of their hearts away, as from their God, ſo from their King. Secondly the Prelates, who do ſo interpret and preſſe the Kings Acts (which his Majeſty intendend for good) as if hee prohibited the Miniſters to preach of the ſaying Doctrines of grace & Salvation, without which the very Goſpel is deſtroyed. For example: I my ſelfe was convented by a Purſivant to London houſe, and there by his Lordſhip charged, for preaching of the Goulden Chaine of Salvation, Rom. 8. 29. 30. as it lay in my courſe, preaching upon the whole Chapter. It was objected to me, that therein I did * contrary to the Kings Declaration. To which I anſwered, that *I never take the Kings Declaration to be intended by him for the ſuppreſſing of any part of Gods truth, neither durſt I ever conceive a thought ſo diſhonourable to the King, as to thinke him to be an inſtrument of ſuppreſſing Gods truth.* And have I not good ground for it? For in his Majeſties Declaration to All his loving Subjects, of the cauſe which mooved him to diſſolue, the laſt Parliament, Publiſhed by his Majeſties ſpeciall Command, his Majeſty mentioning Richard Mountagues Appeale, which did *open the way to thoſe Schiſmes and diviſions, which have ſince inſued in the Church*, expreſſeth himſelfe in theſe words: *we did for*

* *A dangerous and falſe charge laid upon the King.*

Pag. 11. 12.

remedy and redreſſe thereof, and for ſatisfaction of the conſciences of our good people, not only by our publick Proclamation call in that Book, which miniſtred matter of offence, but, to prevent the like danger for hereafter, reprinted the Articles of Religion, eſtabliſhed in the time of Queene Elizabeth of famous memory: and, by a Declaration before thoſe Articles, we did tye & reſtraine all opinions to the ſenſe of thoſe Articles, that nothing might be left for private fancies, and innovation. For We call God to record, before whom we ſtand, that it is, and alwayes hath been, our hearts deſire to be found worthy of that title, which we account the moſt glorious in all our Crowne, Defender of the faith: neither ſhal We ever give way, to the authoriſing of any thing, whereby any innovation may ſteale, or creep into the Church, but preſerve that unity of Doctrine & Diſcipline eſtabliſhed in the time of Queene Elizabeth, whereby the Church of England hath ſtood & floriſhed ever ſince. Theſe be his Majeſties expreſſe words. Well for all this, I was ſuſpended from my Miſtery. Thus when they would inſnare or oppreſſe us, they lay all the burden upon the King, which how injurious, and diſhonorable it is to his Majeſty, I referre to them, that are beſt able to judge of matters of ſuch moment. Take another inſtance Another time, namely then, when I was brought to the High Commiſſion board at London-houſe, about that Booke of mine formerly mentioned, though they had nothing at all againſt mee, but rayling and reviling, and charging me with ſedition, which I retorted upon themſelves, whereby I put them to ſilence for the time: yet they recovering breath, one of them ſayd, *I muſt to priſon.* If I muſt (ſayd I) I deſire to put in baile, in regard of my Miniſteriall charge, being within three dayes of Eaſter.

** A moſt pernicious practiſe.*

No,

No, quoth my Lord of London, that then was, * *the King hath given expresse charge for YOV, that no bale shall bee taken for YOV. No, my Lord? Then I desire to know by what Law or Statute of the Land you doe imprison mee: if it bee according to Law, I humbly submit my selfe: Otherwise I doe here claime the right and priviledge of a Subject, according to the Petition of Right.* Well, for all this, to prison I must, and if I found my selfe agrieved, I might bring a writ of false imprisonment. To the Fleet I went, where I was a prisonner twelve dayes. And when they sent for me forth, to make me amends, they put me into the High Commission; out of the frying pan into the fire. But blessed be God, and my King, by the benefit of whose good Lawes I obtayned a Prohibition against their illegall proceedings, which fetcht mee off those shelves, where else with the threatned storme of their Censure I must have suffered shipwracke. But now I referre it to the sad consideration of the sagest, whither that which hee fathered upon the King, was not a most dangerous, and seditious speech, tending to possesse both me, and the many by-standers, and consequently all the people in the Land, with a sinister opinion of the Kings justice & constancy in keeping his solemne Covenant with his people, as in that Petition of Right. Though (I blesse God) I could never intertaine such a thought of my King, that he should utter such a word, as to deny his old Servant the hanfell-benefit of his gratious hand, wherewith but a little before he had signed the Petition of Right, for the maintenance, not onely of myne, but of every good Subjects just and honest cause.

* *A most impious & disgracefull speech, to bring the people into a hard conceit of his Majestie, who but a little before had signed the Petition of Right.*

N. B.

Take yet another instance, and that also at the high

Commission Court, where I was attending as a poore Client, or rather an Innocent at the barre, waiting for my Censure. There a Rule for a Prohibition for Master *Prinne* being tendered in Court according to the course of the Kings Lawes in that behalfe, presently my Lord of London, then President of the Court, stands vp and flyes in the face of *Master Prinne* and his Prohibition with great heat of passion, even almost unto fury, and after many threatnings to him, hee uttered these words, that * *Whosoever should dare to bring the next Prohibition, hee would set him fast by the heeles.* This was spoken alowd in open Court. Now, as I conceive, this did not a little reflect and trench upon the Kings honor, the Lawes of the Land, and the Liberty of the subject. What? for any man to dare with open mouth, and that in open Court, to out-dare the Kings just government of his Subjects according to his good Lawes? Or upon what ground did hee thus boldly beare himselfe? Vpon the King? His Majesty had not long before signed the Petition of Right. Also his Majesties Declaration to all his loving Subjects of the causes which mooved him to dissolve the last Parliament, Published by his Majesties speciall commaund, 1628. Speaking in his name, that for the Parliaments full satisfaction and security; Hee did by an answer, framed in the forme by themselves desired, to their Parliamentary Petition, confirme their ancient and just Liberties and Rights, which (saith his Majesty) Wee resolve with all constancy and justice to maintaine. Whereupon then did this man dare to utter such an insolent speech? Not from the King, I am sure. Wee have his Royall Word, and Hand to the contrary. And yet some parhaps

* *A most audacious & presumtuous speech of a Prelate, setting his prowde foote upon the Kings Lawes, as the Pope did once on the Emperours neck, an Emblem of perpetuall servitude.*

p.

perhaps might ſurmiſe, that hee durſt not ſpeake thus in open Court, had hee not ſome better ground for it, than his owne deſperate boldneſſe. Or the beſt Apology hee can make, is, that his tongue did runne before his wit, and that in the flames of his paſſion he ſacrificed his beſt reaſon, and loyalty.

To theſe Inſtances, wee will adde two or three more, very remarkable, and whereof wee all at this very time are eye-witneſſes; for they are ſtill in acting. The firſt is, That moſt outragious practiſe of the Prelates in making havocke of the Church, and of Religion, by ſuſpending, excommunicating, outing of Miniſters from their freehold, and the like, becauſe they cannot, dare not read the booke for ſports on the Lords day. Now the Prelates and their officers, herein moſt inſolently, and with a high hand proceeding, neither according to Law, nor Canon, upon what authority doe they goe? Surely they lay all the load upon the King. Why upon the King? Doth the King commaund that Miniſters ſhall read it in their Congregations? No ſuch thing. The Booke Orders that it bee publiſhed in Churches: but expreſſeth not that it bee read by the Miniſters. Indeed it ſaith, *Wee further will, that publication of this our Commaund bee made by order from the Biſhops, &c.* Now the publication of the Commaund differs from the reading of the Booke. The commaundement may be publiſhed, and yet not the Booke read. Well: but it pleaſeth their Lordſhips ſo to extend their order. Miniſters muſt read it. But they dare not doe it, as being againſt their Conſciences. If not, what then? They muſt bee ſuſpended, and are. By what Law, or Canon? That matters not, their will is ſo. But

if

if they alledge the Kings authority, as they doe, where ſhow they the King hath given them this authority to proceed ſo illegally and incanonically? The Booke orders no ſuch ſevere and wicked Cenſures to be inflicted upon any in that behalfe. No, nor yet gives the Biſhops any expreſſe order, or power at all to puniſh any Miniſter in this caſe. And will no leſſe Cenſure then ſerve the turne, then ſuſpenſion, excommunication, deprivation, and the like? but they are rebells againſt the King. If ſo, then there is a Law to puniſh them. But how are they rebells? They reſiſt not, they doe no violence to authority. All diſobedience is not rebellion. For
Dan. 3, 6. then *Daniel*, and the three children had beene rebells, for not obeying the Kings Commandement. But the Miniſters (I ſay) that refuſe to read the Booke, doe not therein directly diſobey the King. For firſt, the Booke expreſſeth no ſuch Commaundement, that Miniſters ſhall read the Booke; as before. Secondly, no wiſe and honeſt man, can ever imagine, that the King ſhould ever intend to commaund that, which mainly tends to the publicke diſhonour of God, and his Word, to the violation and annihilation of the holy commandement touching the Sabbath, to the alteration of the Doctrine of the Church of England, which in the * Homily clearly & fully grounds the ſanctification of the Lords day (which it calls our Chriſtian Sabbath-day upon the fourth commaundement; and conſeqnently to the deſtruction of the peoples ſoules. For this were againſt all thoſe ſolemne royall Proteſtations of the King, as where he ſayth: * Neither ſhall we give way for the authoriſing of any thing, whereby any innovation may ſteale or creepe into the Church, but preſerve that unity

* *Homily of the Place and time of Prayer. Part. 1.*

* *See before the Declaration for diſſolution of the laſt Parliament.*

unity of Doctrine, &c. But the reading of this Booke by the Miniſters is to bring in (and that not creepingly and by ſtealth, but by the head and ſhoulders, as it were by a flood-gate ſet open) a mighty innovation of the unity or Doctrine concerning the Sabbath, which hath beene ever ſince the Reformation, and ſo from the Raigne of Queene *Elizabeth* of famous memory, conſtantly, univerſally and unanimouſly maintayned in the Church of England, untill this late faction of Anti-Sabbatarians ſtarted up, to cry downe all Sanctification, all power and purity of Religion. And indeed the innovation of the Doctrine of the Sabbath bring in with it an univerſall innovation of all Religion, as experience is an eye-witneſſe. Therefore for certaine, the King never gave authority to the republiſhing of this Booke in caſe it ſhould any way tend to any innovation, or violation of the unity of Doctrine profeſſed and maintained in our Church. Againe, the profanation of the Sabbath, or Lords-day, which the Booke ſeemes to give allowance unto, as in ſundry ſports there ſpecified, is directly againſt the very firſt Act of Parliament in the firſt of King *Charles* (an auſpicious beginning, promiſing a religious and gracious Raigne) where it is expreſſely ſayd, *For as much as there is nothing more acceptable to God, then the true and ſincere ſervice and worſhip of Him, according to his holy will, and that the holy keeping of the Lords day is a principa'l part of the true ſervice of God, and therefore all unlawfull exerciſes and paſtimes are prohibited upon that day.* Now what are unlawfull exerciſes and paſtimes prohibited on that day? Namely, not only thoſe there ſpecified, but *all other unlawfull paſtimes*, as there it is ſayd. What are

thoſe? By name, all *dancing*, *leaping*, *rebelling*, and ſuch like, in termes condemned, by Imperiall Edicts, Decrees of Councells, writings of ancient Fathers, of all learned Divines both Proteſtants and Papiſts, in all ages. And King *Iames* of famous memory in his *Baſilicon Doron* to his Sonne, hath theſe words: *Certaine dayes in the yeare would be appointed for delighting the people with publicke Spectacles of all honeſt games and exerciſes of armes: as alſo for conveening of neighbours, for intertaining friendſhip and heartlineſſe, by honeſt feaſting and merrineſſe: as in making playes, and lawfull games in May, &c. So that alwayes the Sabbaths be kept holy, & no unlawfull paſtimes be uſed.* By which words it is evident, that all Sports on the Sabbaths, or Lords dayes, are condemned as unlawfull, which yet are by King Iames allowed on other dayes: Now will any ſay, that our gracious Soveraigne, the Peereleſſe Sonne of ſo Peereleſſe a Father, doth herein diſobey his Royall Fathers inſtruction, as to allow May-games, and the like, as lawfull on the Sabbath, which Hee expreſſely and by name forbids to bee uſed on that day?

Baſilicon Doron. Booke 2 in his Works: pag. 164. Printed, 1616.

Object. But the Booke for Sports was firſt publiſhed in Print in K. Iames his name, and therein May-games, and other Sports are alowed on the Sabbath dayes.

Anſw. Its too true. But if wee conſider the maner of putting forth of that booke at firſt, we ſhall finde how light it is, to hold waight, or to preponderate that learned and judicious Booke, honorably, Stiled *Baſilicon Doron*. Firſt it was procured, compiled, and publiſhed in time of his Majeſties Progreſſe into Scotland, when he was more then ordinarily merily diſpoſed. They that were the compilers of it (for we muſt not thinke

the

the Kings leaſure ſerved him to doe it) for their officiouſneſſe (*Populo ut placerent*) God rewarded them, the one not long after injoying his life, the other ſurviving & out-living both his favour & place in Court. Againe it was never read, nor yet preſſed upon any Miniſter to be read, during King *Iames* his raigne, which laſted ſix yeares after the publiſhing of the ſaid Booke in Print. Thirdly, it was not ratified under the Kings broad Seale, as publick royall Acts uſe to be, to make them authenticall. Fourthly, this booke was not inſerted in his royall works ſent to Oxford, as not ſutable to be ranked among ſo many learned and pious workes. Laſtly, it was never in his raigne uſed as a ſnare, and engine, to outt good Miniſters out of their Miniſtry and living, as it is now uſed by the Prelates.

Queſt. But how came it to be revived, & republiſhed, K. *Iames* being dead, and this book alſo, having no place in his royall Workes to preſerve the memory of it?

Anſwer. By whoſe meanes it was raked out of the Aſhes, I know not, but this I am ſure of, that the republiſhing of it with ſome addition, was the firſt remarkable worke, which was done preſently after the Lord of Canterbury tooke poſſeſſion of his Grace-ſhip. Which done, his Grace was very zealous for the preſſing of it to be read in all the Churches of his Province, ſo as the vnwary and haſty reading of it hath cauſed the dignity of ſome to kiſſe the duſt, and the not reading of it hath caſt ſome out of their livings by ſuſpenſion, yea, and out of the Church too by Excommunication: though (bleſſed be God) their dignity ſhineth the more gloriouſly. So as the violent and furious preſſing of it by the Prelates and their inſtruments, hath proved

a moſt pernicious ſnare to all the Miniſters in England, And though the Prelates, with their Learned Doctors, and heires apparent, have puſled their wits, broken their braines and ſleep, ſpent many precious howers, and dayes, and moneths in compiling and ſetting forth Treatiſes, Hiſtories, Sermons, and ſuch like, and all to ouerturne the fourth Commanndement, with the Sanctification of the Sabbath day, and ſo bring in Libertiniſme and all profaneſſe into the Church, thereby expoſing our Religion to the reproch and ſcorne of the Papiſts themſelves, the * learnedſt of them confeſſing, that their profanation of Holy-dayes cauſed their Catholick Religion to be Scorned of the very Turkes, and hindred their Converſion; ſo farre are we from all hope of converting Papiſt to our Religion, by vſing the Liberty of our vaine and madde fooleries on the Lords Holy day, which they deteſt on their Feſtivall dayes: Yet all their ſophiſtry, decurtations of authorities, wreſtings, wrangling, windings, contradictions, vaine diſtinctions, and bold aſſeverations, will never be able to abide the teſt, or yet the light, when their droſſe, and falſe viſard ſhall come to be puld off.

* *Bellarmine in his Sermons, in many places, copiouſly declameth againſt ſuch profanations: as we have elſewhere expreſſed at large.*

Againe, beſides the diſhonour of God, and of his word, the violation of his holy Commaundement, the precipice and downfall of the peoples ſoules into perdition, and the reproch of our Religion and Miniſtry, all which the publick reading of the Booke draweth after it; the leaſt whereof were cauſe ſufficient to deterre & ſtay Miniſters from reading of it: beſides many other reaſons, there is one more, and that of no ſmall conſequēce, & which makes me trēble with the very thought of it, namely that Miniſters in reading this booke to the congre-

A perilleus point well to be waigbed by the wiſeſt.

congregation, should declare, how the Iustices of Assises in their severall Circuits are commaunded, that no man to trouble or molest any, in or for their lawfull recreation, such as are there specified, Alas, then, what shall Parents, and Masters doe, when their Sons or daughters, and servants will abroade, and take their liberty of Sports, at least wise after evening prayer every Lords day, and will stay out as long as they please, when in the meane time their Parents or Masters, being godly disposed, would haue them to spend the time at home in the private duties of the day, for the good of their soules? Gladly would they restraine them, but they may not, dare not, for feare of being brought before the Assises, there to bee punished for their Sons or Servants offences: And what's the issue of this? Doth it not ingender in youthes mindes (too prone to run riot, without a spurre) contempt of their Parents, or Masters, being freed by the booke to follow their pastimes on the Lords-dayes after evening prayer, so as they will attend upon no private family dutie, either requisit for their soules, or necessary about the house? And though this liberty be dispensed only upon the Lords-dayes, and their holy dayes: yet it is sufficient to breed in them, and traine them up to such a habit of contempt and so of a rebellious humour toward their Parents and Masters, as they wilbe ready to fly out upon all occasions, & they wilbe contained within no bounds of their obedience. Of this how many Masters do complaine, but the Iustice that should bright them, must forsooth punish those Masters if their servants complaine of restraint. And among many other examples of youthes Contempt and rebellion against their Masters, and that

upon the occaſion of the Miniſters reading of the ſaid booke in the Congregation, I will alledge one related to me in a letter, by a reverend Miniſter of good credit, ſo as no doubt is to be made of the truth of it: In October laſt, 1636. the ſaid booke for Sports being publickly read by the miniſter (one Maſter *Hubberd* of S. Stephens Pariſh) upon the Lords day, three Apprentiſes being preſent at the reading of it, were ſo overjoyed at the Liberty diſpenſed in it, as that they ſpent ſix ſhillings that ſame day at the Taverne, concluded to run from their Maſters, hired horſes on the Lords daye 3. weekes enſuing, executed their plot, rode away towards London, were purſued, overtaken, and two of them brought home, made this Confeſſion. O cõſider this al ye my brethrẽ, that have read the booke, how many ſoules you have indangered, if not deſtroyed hereby! So as this is a trenching, or rather a violent inroade upon the fifth Commandement, which ſaith, Honor thy Father and thy Mother &c. Thus the reading of this booke to the Congregation, teacheth them at once to breake two great Commandements in the Decalogue; the laſt of the firſt Table, and the firſt of the Second, and ſo cutting in ſunder the very ſinewes, not only of Religion, but of all Civill Society at one blow. And by this occaſion, what Miniſters inſtructions, Exhortations, reproſes of youth in this kind will be of any authority with them, when they teach them, how to ſanctify the Lords day according to his word, how to feare God, and to honour and obey their owne Parents, and maſters in the Lord, as well upon the Lords dayes, as upon other dayes? Who then ſeeth not here a moſt dangerous overthrow of thoſe two great Commaund-

maundements in the Law, which are the very pillars both of Religion, and of Civill Society, and which being pulled downe, the whole house must needs become a ruinous heape of all confusion? And doth not this tend to the inuring and training up of all unbridled, untaught, and unseasoned youth, by degrees to such a height of insolency, as that, upon some discontents, or other occasions, as Iesuites baites and seducements, they are easily drawne to advance their rebellious lusts against those that bee higher in authority, then their Masters, and Parents, which the Lord prevent? Yet such like Souldiers, trained up in such a licentiated disorderly campe, as that of *Venus*, or the Lady *May*, in their sportfull intertainments, are those like to prove: who when they should fight for their King and Countrey, will bee ready either to take their heeles, as not knowing how to keepe ranke, or because effeminate Sports and warlike encounters will not suite together. Our Homily against wilfull Rebellion noteth, how Rebels and Sabbath-breakers goe hand in hand together. For there it is said; *Rebels doe not only leave the Sabbath-day of the Lord unsanctified, the Temple and Church of the Lord unresorted unto, but also doe by their workes of wickednesse most horribly profane and pollute the Sabbath day, Serving Satan and by doing of his worke, making it the Divels day instead of the Lords day.* And surely if this liberty of youth bee not all the sooner restrained, the whole Land may rue it one day. And therefore if the Prelates had any regard either to the honour of God, and of his Word, or to the setled peace of the Kingdome, as they have but little, as appeareth too palpably by their practises, in disturbing and disordering of all:

N.B.

Homily 3. against wilfull Rebellion.

all: they would have been so faire from procuring the republishing, and from pressing and oppressing Ministers about the said booke, as they would rather have become humble suiters to his Majesty to have set forth some severe Edict for the better Sanctification of the Lords day, that so the people might be kept in better obedience both to God, and to his Majestey. Forasmuch also as the giving libertie of such sports, whereby it is manifestly profained, is without all example in any age of the world: and their so pressing of it, with that cursed and tyranicall rigor, both without and against all Law, and all example, and that also in the Kings name, is very dangerous to breed in peoples mindes (such as are not so well acquainted with His Majesties either noble and Christian disposition, or His many solemne Protestations to keepe Religion safe and sound) I know not what strange Scruples or feares, causing them to stagger in their good opinion of His Majestie, when indeed, the whole burden of the blame is to be laid upon the Prelates, as either the chiefe procures of these things, or the not hinderers of them.

Rex est custos utriusque Tabulæ.

Qui non vetat mori cum potest, jubet. Senec.

The last instance, wherein the Prelates doe indanger a division betweene the King and his good Subjects (whom the Lord preserue in a perpetual bond of unity) is their most impetuous and violent obtruding of new Rites and Ceremonies, which they haue begun through some whole Dioceese, and exacting a new conformity in all Ministers thereunto. This is another snare, wherewith they may catch more Ministers, either to outt them of their Ministery, and living, or else to captivate them for ever, as vassalls for whatsoever base uses their good Masters will put them unto. And herein they

haue

haue made a faire progreſſe already, as (for example) in two whole Counties, *Norfolke* and *Suffolke*, where in a very ſhort ſpace they haue made the fowleſt havocke of good *Miniſters*, and their flocks, now left deſolate, and expoſed to the Wolues, as ſheepe without their ſheepheard, as our eyes have never ſeene: For there are already Threeſcore *Miniſters* in that one Dioceſſe ſuſpended, and betweene three and Fowreſcore more, have time given them now till Chriſt-tide, by which time either they muſt bid their good Conſcience farewell, or elſe their precious *Miniſtery*, and neceſſary meanes. Neither I thinke can it be ſhewed, that in all Queene *Maries* time there was ſo great havocke made in ſo ſhort a time of the faithfull *Miniſters* of God, in any part of, yea, or in the whole Land. And now doe thoſe Counties and Countries groane under this intolerable burthen, remedileſſe, if God and the King doe not relieve them. And our neigbours houſe being thus on fire, doth it not concerne us all to looke to it? For they ſay that this ſhall be a precedent for all England.

But upon what ground is all this? What authority doe they ſhew for theſe outrages? The King? That is anſwered before by his ſolemne Proteſtations to the contrary. But they plead the Act of Parliament for Vniformity before the Communion Booke, wherein is reſerved a power *to the Queene with adviſe of her Commiſſioners, or of the Metropolitan to ordayne and publiſh ſuch further Ceremonies or Rites, as may bee moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.* Hereupon they ground all their Innovations. But for this: Firſt obſerue, that this clauſe of the Act is limmitted

mited to Queene *Elizabeth*, and not extended to her Succeſſors of the Crowne, they are ſtill expreſſed. Secondly, admit it was intended to the Succeſſors: yet it is with that qualification, *as may bee moſt for the advancement of Gods glory, the edefying of his Church, and the due reverence of Chriſts holy Miſteries and Sacraments.* Well. To bring our new Rites to this Rule. Firſt, doe they make to the *Advancement of Gods glory?* What? Superſtitious, Idolatrous worſhip, of wooden Aultars? What? a complementall Crouch to Ieſus, when they Crucifie Chriſt? What? to bow before a Crucifix? Againe, for the edifying of his Church. What? by the Preaching and not praying in the Pulpit before and after his Sermon? What? by the expounding of the Catechiſme? What? by reading a ſecond Service at the Altar, where the people cannot heare it? And for due reverence to Chriſts Sacraments. What? by poſſeſſing the people with an opinion of a Popiſh reall preſence? What? by offering *Chriſt* in ſacrifice upon a Wooden Altar; By a Prieſt of mans making? What? by drawing the people to a new adoration, by bringing them up cloſe to the new Altar?

But they will ſay, all makes for them. And who ſhall bee judges, but themſelves who are the Church? Therefore, Laſtly I anſwer for all that no humane rationall creature can bring the leaſt ſhadow of colour, that this Act did giue the Queene or her ſucceſſors any power to ſet up Popery againe. This is out of all queſtion. But now our New Reformers are tooth and nayle for ſetting up Popery againe: witneſſe their hoyſing up Altars in moſt places, as alſo of Images, Crucifixes with adorations, putting downe of the meanes of knowledge, as

Prea-

Preaching, and bringing in of Ignorance, alſo preaching for ſundry points of Popery, as Auricular Confeſſion, praying to Saints, yea printing of ſuch Sermons, prayer for the dead, and many other. All which while they ſet up with a high hand, and ſo as if the King gaue them authority ſo to doe (of which all his Solemne proteſtations (I ſay) doe ſufficiently reſolve us the contrary) they muſt needs mightily ſhake and unſettle the peace of the State by theſe their dangerous and deſperate attempts, and fill the peoples minds with muſings what the iſſue will bee, and how the King will digeſt theſe things at the Prealates hands, which tend to the moſt dangerous dividing and renting of the Kingdome aſunder.

The next inſtance, is their arrogating of their Epiſcopall title and office of Superiority from Chriſt and his Apoſtles. This they did lately in the High Commiſſion Court, and that upon occaſion of Doctor Baſtwicks cauſe then before them. Where hee was accuſed and ſeverely cenſured, for writting a Booke intituled *Flagellum Potificis, & Epiſcoporum Latialium*: in which booke bee whipped that uſurped authority of the Roman Hierarchy; through whoſe ſides, by reaſon of their neere affinity or rather conſanguinity, they being ſenſible of the ſmart of his whip, tooke it all upon themſelves, and ſo, as Iudges in their owne cauſe, paſſed their Epiſcopall cenſure upon him; yea although he not only in his booke, but openly before the whole Court profeſſed and proteſted, that hee medled not with thoſe Prelates, who received and ackowledged their Epiſcopall Iuriſdiction from Kings and Princes; and withall he alleadged and read in the audience of the Courts

ſundry Statutes, as in King *Henry the eight*, *Edward the ſixt*, and * Queene *Elizabeth*, which doe annex all Eccleſiaſticall Iuriſdiction unto the Crowne of England; So as no Prelate, or other Perſon, hath any power to viſit Eccleſiaſticall perſons, &c. But he muſt have it immediately from the King; and confirmed by Letters Patents under the great Seale of England. This Iuriſdiction annexed to the Crowne of England Doctor *Baſtwicke* alledged in Court againſt that uſurped Iuriſdiction of the Hierarchy of Rome, which they challenge from Chriſt. Notwithſtanding they alledged for themſelves, that they had their Epiſcopall authority from Chriſt, and if they could not proove it, they would caſt away their Rochets. So they may caſt their caps too, for any ſuch proofe they can bring for it. But ſtopping the Doctors mouth, that he might not plead his cauſe, they proceeded to a moſt grievous cenſure of him, in 1000. pound fine to the King (for maintaining the Royalty of His Crowne againſt the Prelates uſurpation, who would plucke away that gemme from it) Impriſonment, Excommunication, ſuſpenſion from his practiſe in Priſon, and the many miſeries depending thereupon, and devolving upon his Wife and children. So as it is plaine, they uſurpe, profeſſe and practiſe ſuch a juriſdiction, as is not annexed to the Imperiall Crowne of *England*, but which with the Pope, and Prelates of *Italy*, they claime from *Chriſt*. And this is cleere by a threefold practiſe of theirs. 1. Their cenſuring of Doctor *Baſtwick* for this very cauſe, that hee impugned all Epiſcopall Iuriſdiction over Gods Miniſters, claimed from *Chriſt*, or the Scripture. So as they make it their owne cauſe with the Pope, and his Prelates

* 1. Eliz 1.

Prelates, as all holding by that title, and not from the authority of Kings and Princes : And this is according to that in Dr. *Pocklingtons* Sunday, no Sabbath, where hee ſaith, *pag.* 48. Hereby wee may by Gods mercy, make good the trueth of our *Church*. For wee are able lineally to ſet downe the ſucceſſion of our Biſhops from St. *Peter* to St. *Gregory*, and from him to our firſt Archbiſhops St. *Auſtin*, our Engliſh Apoſtle, downward to his Grace, that now fits in his Chaire, Primate of all England, and Metropolitane. So hee. Thus wee ſee how our Prelates have no other claime for their Hierchie, then the Popes of *Rome* have and doe make, which all our Divines ſince the Reformation, till but yeſterday, have diſclaimed, and our Prelates cannot otherwiſe aſſume, but by making themſelues the very limbes of the Pope, and ſo our *Church* a member of that Synagogue of *Rome*. Secondly, the conſtant practiſe of our Prelates proveth this: for they neither have at any time, nor have ſought to have any the Kings Letters Parents, under the great Seale of *England* for their keeping Courts and Viſitations, &c. But doe all in their owne names, and under their owne Seales, contrary to the Law in that behalfe. Thirdly, in that they labour by all meanes poſſible to maintaine this their abſolute and independed Iuriſdiction, as no way depending on the King; and namely, by ſtopping the ordinary courſe of Law, that the Kings people may bee cut off from all benefit of the Kings good Lawes, and of their native ancient Liberties; ſo as it is become very geaſon, and a rare matter to obtaine a Prohibition againſt their illegall practiſes, in vexing & oppreſſing the Kings good Subjects; nay they are growne ſo formidable of late

(as if they were ſome new generation of Giants) that the very motion of a Prohibition againſt a Prelate, or their Proceedings in the High Commiſſion, makes the Courts of Inſtice ſtartle; So as good cauſes are loſt, and Innocents condemned becauſe none dare pleade, and judge their cauſe according to the Kings Lawes, whereby wee ought all to be governed. For example: the Miniſters of *Surry*, who are ſuſpended from their Miniſtery, and outed of their meanes and freeholds againſt all Law, or Conſcience: yet are ſo diſheartned and overawed, that they dare not contend in Law againſt the Prelate, for feare of further vexations: and they are out of hope of any fayre hearing in an ordinary Legall way. Nay when Doctor *Baſt Wicke* had procured a *Habeas corpus* to remove him out of the Biſhope ſtincking priſon in the Gate-houſe unto the Kings Bench, and thereupon was removed thither-yet notwithſtanding they procured the reverſing of this Legall Order, and brought the Priſonner backe againe with a vengeance and triumph to his old lodging. Thus wee ſee they have gotten ſuch a power into their hands, as doth overtop and countermaund the Kings Lawes, and the peoples Liberties, Now this power they have not from the Imperiall Crowne, according to the Lawes of the Land, but it is a meere uſurpation. So as being a power not derived from the King, as the immediate fountaine of it, it proves to bee at leaſt a branch of that forraigne power altogether excluded in the Statute of 1. *Eliz. cap.* 1. And it is flatly againſt the Oath of Supremacy in the ſame Statute, which all Prelates take, wherein they profeſſe and promiſe faith and true allegiance to the Queenes Highneſſe, her Heires and lawfull Succeſ-

ſors

ſors, and to their power to defend all Iuriſdictions, Priviledges, &c. granted or belonging to the Queenes Highneſſe, her Heires &c. Now all Eccleſiaſticall Iuriſdiction, which the Prelates have authority to exerciſe, being annexed to the Crowne (as is cleere by the foreſayd ſtatute) either they muſt not claime it by another title, or if they doe, they are all in a *Præmunire*, and under the guilt of perjury. And whither they bee not alſo in a *Præmunire* for practiſing their Iuriſdiction, as keeping of Courts, viſitations, &c. in their owne names, not having the Kings Letters Patents under the Great Seale of England, I leave to the learned in the Law to judge.

But ſome will ſay, that they defend and maintaine all Eccleſiaſticall Iuriſdiction to bee from the King, For in the viſitation Articles for *Norwich*, by *Mathew* their Lord Biſhop, this is one, *Be there any in your Pariſh, that have denyed, or perſwaded any other to deny, withſtand, or impugne the Kings Majeſties Authority, and Supremacy in cauſes Eccleſiaſticall within this Realme?* Firſt, I anſwer, this is a faire colour and pretence, as if it were againſt Papiſts. Secondly it is againſt their ordinary practiſe, as in the former examples. And thirdly admit they doe ſincerely profeſſe, that they have or hold no Eccleſiaſticall Iuriſdiction but from the King; yet the queſtion is, whither they will ſay, that all thoſe outrageous courſes they now hold, and the pranks that they play in many places of the Kingdome, are by ſpeciall warrant from the King: or whither the King by ſome generall warrant dormant hath given them this unlimited power, which they at their pleaſure doe exerciſe? For inſtance: Will *Mathew* Lord Biſhop of *Norwich* ſay, that

Anno 1636. *Chap.* 1. *a* 2.

that hee hath any warrant from the King, ſpeciall or generall, for making ſuch havocks and hurliburlies in thoſe two great Counties of *Norfolke* and *Suffolke*, to the intollerable diſhonour of God, injury to his Miniſters, and people, and tending to moſt dangerous conſequences? If hee have not any warrant, but doth it of his owne head, or by the inſtigation of any other Arch-Prelate, then let him looke to it, leaſt he come to ſuffer as an uſurper, a bringer in of a forraigne power, an Innovator, Oppreſſor, Perſecutor and troubler of the peace of the Church and Kingdome. If he ſay he hath warrant for it: let him ſhow it. But I hope hee will not father his deſperate courſes upon the King. What? will hee ſay, that the King gives him a power to exerciſe ſuch unheard of tyranny and injuſtice upon the Kings peaceable Subjects, and Chriſts faithfull Miniſters, and that againſt the Kings Lawes, and peoples Rights, all which the King hath ſworne againe and againe, and ſolemnly proteſted to maintaine inviolable, as his owne Crowne? Never therefore let any man dare to pretend any ſuch thing, ſo diſhonourable to his Majeſty. Againe ſuppoſe (which yet is not to bee ſuppoſed) that the Prelates ſhould ſo farre prevaile, as to procure a grant from the King to doe all thoſe things, which of late they have done, tending to the utter overthrow of the Religion by Law eſtabliſhed. Yet, whatſoever colour, pretext, or ſhow could they make for this, the King (to ſpeake with all humble reverence) cannot give that power to others, which hee hath not himſelfe. For the Power that is in the King is given unto him by God, and confirmed by the Lawes of the Kingdome. Now neither God in his Law, nor the Lawes of the

Land,

Land, doe allow the King a power to alter the State of Religion, or to oppreſſe and Suppreſſe the faithfull Miniſters of the Goſpell, againſt both Law and Conſcience. For Kings are the Miniſters of God for the good of his people, as wee ſhewed before. But what doe I ſpeake of this? If all the Prelates in England did never ſo boldly affirme, that what they doe in theſe extravagant courſes of theirs, it is by warrant from the King: I would be ſo fat from giving any credit unto them herein that I ſhould be the firſt that ſhould addreſſe my humble complaint to his Majeſty of ſuch diſhonour done unto him, and humbly petition his Majeſty to vindicate his honour from the leaſt ſuſpition of his giving way to, or countenancing the Prelates in ſuch their practiſes, as cry up to heaven for vengeance upon their heads.

This I have urged the more, both in reverence to his Sacred Majeſty whoſe honour I cannot iudure ſhould receive the leaſt blemiſh; and alſo in reference to the point in hand, becauſe ſuch uſurpation of the Prelates tendeth directly to make a diviſion betweene the King and his ſubjects, cantrary to that which we teach here, that good Subjects muſt cleave to their God and King without ſeparation and defection, which is by the ligaments of good Lawes, which being broken, they are as the reſolution of the nerves in the naturall body, or the cutting in ſunder of the ſinewes, whereby the head and members are united and compacted in one intire body. And therefore this claime, which the Prelates make, of their Prelation and Iuriſdiction over Chriſts Miniſters *jure divino*, being repugnant not only to the cleare Scripture, forbidding all ſuch domination as they practiſe (as *Matth.* 20. 25. &c. *Marke* 10. 42. &c. 1. *Pet.* 5. 1. &c.)

&c.) for which they have neither the example of Christ, nor of his Apostles, nor of any ancient Bishops, but principally of *Diotrephes 3 Iohn.* 10. whom they imitate in affecting of preeminence, in opposing *Iohn* the Apostle, in exommunicating the Preachers, in prating against them with malicious words and the like; but also to the Kings Crowne, to the Lawes of the Land, and consequently to the Liberties of the Subjects: I know not with what warrant or Conscience any Minister of Christ can submit to the Practises of these men, tending to the ruine of the Kingdome of Christ in this Land, and consequently of the whole Kingdome and State.

Now all these instances alledged are so notorious, (some of them fresh in memory, and many witnesses of them yet living, being done but the other day, and others yet present before our eyes) that they cannot bee denyed, and their notoriousnesse makes them the more pernicious, as tēding to corrupt the Kings good peoples hearts, by casting into them feares, and jealousies, with sinister affections towards their King, as if hee were the prime cause of all those grievances, which the Prelates in his name doe oppresse the Kings good Subjects withall. But Trust in the Lord (as it is my dayly prayer) that hee will preserve the hearts and affections of his people closse and intire to their King, and that he will discover both to the King and his people these treacherous practises of the usurping Prelates, that so neither the King may thinke evill of his good people, nor they have the least jealousy, that his Maiesty approveth and countenanceth, much lesse willeth and commaundeth his Prelates to cōmit these their intollerable outrages.

Well

Well, come weenow to a ſecond uſe, which is of Exhortation and admonition to all good Subjects, above all things to beware of thoſe, that cunningly inſinuate themſelves betweene the barke and the tree, that labour to divide the head from the body, and the body from the head, by caſting bones betweene the King and his good Subjects. And here (Beloued) let me in the name of the Lord admoniſh you, that whatſoever paſſages, or outrages you ſee to bee done by the Prelates, although they doe never ſo boldly pretend the Kings name for it, yee believe them not. Let never any Siniſter opinion concerning his Sacred Majeſty creepe into the cloſſet of your breſts, and as a Snake either ſting or poyſon your true & loyal hearts towards him. And therfore beware of all thoſe Factors for Antichriſt, whoſe practiſe is to divide Kings frõ their Subjects & ſubjects from their King, that ſo betweene both they may fairely erect Antichriſts throne againe, where it had beene in a good meaſure throwne downe, and caſt out, yea by this time utterly rooted out of this Land, if he had not had ſuch ſtrong Sticklers as his Ieſuites and Prieſts, yea the Prelates themſelves (as their practiſes plainly ſhow) to keep him in life, and to ſet him upon his feet againe. But yee Beloved, abhorre theſe Factors. And if ever they ſhould ſo farre prevaile as to open a wide breach to let in a forraigne enemy (which theſe their practiſes and proceedings pretend, and tend unto) then ſhew your ſelues like thoſe faithfull ſervants of *David*, ſticke cloſe to your King, and if any danger come neere his ſacred Perſon, ſtep betweene, and let the loſſe of your owne precious life, reſcue and ſecure his, who is worth ten thouſand of us. And ſo much for this point.

The next point ariſeth from the order of theſe words, *Feare thou the Lord, and the King:* That is, Firſt, *Feare the Lord*, and then *the King*. It imports thus much: That all our obedience to Kings and Princes, and other Superiors, muſt be regulated by our obedience to God. Wee muſt ſo obey men, as wee doe not there in trench or daſh upon Gods Commandement. God muſt firſt be ſerved. Therefore in all Commandements of man, wee muſt conſult with Gods Commandements or Law, that it be not repugnant unto it. This is alſo intimated in the order of the two Tables, the Firſt concerning our duty to God, and the Second to our Neighbour. And Chriſt tell that Queſtioniſt in the Goſpel, *This is the firſt and great Commandement*, to wit, *to Loue God with all our heart, and the ſecond is like unto it, Thou ſhalt loue thy Neighbour as thy ſelfe.* And the like orders it ſet downe, 1. Pet. 2. *Feare God: Honour the King.* Firſt *feare God.*

Point.

Exod. 20. *Matth.* 22. 38.

And this ſtands with good reaſon. For, Firſt, the King is Gods Miniſter and Vicegerent, and commands as for God, ſo from God, and in God. So as it is his office to command nothing againſt God.

Secondly, If Princes ſhall commaund any thing againſt God, and his Law, then we muſt remember, that we are Gods ſervants too, and therefore muſt obey man in nothing, that ſtands not with our obedience, firſt to God. For this cauſe the ſame word of God is a rule both for the King, how to cary himſelfe in governing, and for every Subject, how to cary himſelfe to the King, and firſt unto God.

Thirdly, otherwiſe to obey, or feare man before God, and ſo above or againſt God, is to make an Idol of man,

in

in placing him in a throne above God. This is that feare of man, which bringeth a ſnare (Pro. 29:25.) but *who ſo putteth his truſt in the Lord, ſhalbe ſafe.* So as the feare of man which brings a ſnare, argues, a failing of faith in God. And this is a plaine defection and falling from God, when man is obeyed againſt, and above God.

The vſe hereof is manifold. 1. *For reprehenſion.* *Vſe.*
2. For Inſtruction. 3. For Conſolation.

1. For reprehenſion of refutation of theſe that ſo advance mans ordinances, and commandements, as, though they be contrary to Gods Law, and the fundamentall Lawes of the State, yet ſo preſſe men to the obedience of them, as they hold them for no better then Rebells, and to * deſerue to be hang'd, drawne, & quartered, that refuſe to obey them. And the chiefe Maſters of his Myſtery, are the Ieſuites in their blind obedience: and they have gotten too many Doctors to bee their Diſciples, and broachers of this new Doctrine. New I call it, becauſe it is flat contrary both to the expreſſe Scriptures, and to the judgement of all Divines in all ages of the Church. And becauſe this their doctrine is So brieſe now adayes, I will ſet downe ſome Examples of the ancient Doctors judgement in this point. And I will relate them out of *Gratian* himſelfe. As, out of *Auguſtine*: *It is not alwayes evill, not to obey the Commaundement, when a Lord commaundeth thoſe things which are contrary to God. Then he muſt not be obeyed.*

* *As one ſayd to a Miniſter in Suffolke, for refuſing to doe that which was not agreeable to Gods Commandment. See before.*

Cauſa. 11. Qu. 3. Non ſemper malum eſt non obedire præcepto, cum Dominus jubet ea, quæ ſunt contraria Deo. Tunc ei obediendum non eſt. Auguſtinus.

And *Hieron. in Epiſt. ad Epheſ. Si Dominus ea jubet, quæ non ſunt adverſa Sanctis Scripturis, ſubjicitur Domino ſervus: Si vero contraria præcipit, magis obediat ſpiritus, quam corporis Domino. Et infra: Si bonum eſt, quod præcipit Imperator, jubentis exequere voluntatem: Si malum, reſponde, Oportet Deo magis obedire, quam hominibus. Hoc ipſum & de Servis apud Dominos, & de uxoribus, apud viros, & de filijs apud Patres, quod in illis tantum debeant Dominis, & Viris, Parentibuſque eſſe ſubjecti, quæ contra Dei mandata non ſunt. Ambroſ. Julianus Imperator, quamvis eſſet Apoſtata, habuit tamen ſub ſe Chriſtianos Milites, quibus cum diceba, producite aciem cum defenſione reipublicæ, obediebant ei: cum autem diceret eis, Producite arma in Chriſtianos,* beyed. And *Hierome*: If a Lord command thoſe things which are not contrary to the holy Scriptures, let the Servant bee ſubject to his Lord: but if hee command contrary things, let him obey rather the Lord of his Spirit, then of his body. And a little after: If it bee good which the Emperour commaundeth, execute the will of the Commander: If evill, Anſwer: It behooveth to obey God, rather then men.

And this alſo concernes Servant to their Maſters, and Wives to their husbands, and children to their Parents, that they ought in thoſe things onely to obey their maſters, and husbands and parents; which are not contrary to Gods Commandements. And *Ambroſe*: *Iulian* the Emperour, although he were an Apoſtate, yet he had Chriſtian Souldiers under him, to whom when hee ſaid, bring forth your army for the defence of the Commonweale, they did obey him: but when he

he ſayd unto them, Draw out your weapons againſt the Chriſtians, then they acknowledge the Emperour of heaven.

Againe *Aug.* Hee which reſiſteth the Power, reſiſteth the Ordinance of God. But what if that be commanded, which thou oughteſt not to obey? Here ſurely regard not the Power. Obſerve the degrees of humane Lawes: If the Subſtitute ſhall commaund that which ought not to bee done: Yet if the Proconſul command the contrary, thou doeſt not contemne the power, if thou chooſeſt to obey the greater. Nor ought the leſſer bee angry, if the greater bee preferred. Againe, if the Conſul himſelfe commaund one thing, and the Emperour another: If the Emperour commaund one thing, and God another: what thinkeſt thou? the greater power is God. Pardon O Emperour: Thou threateneſt a priſon, He hell. Here then thou muſt take thy faith as a Shield,

ſtianes, tunc cognoſcebant Imperatorem Cæli.

Aug. ibid. Qui reſiſtit poteſtati, Dei ordinationi reſiſtit: Sed quod ſi illud jubeatur, quod non debeas facere? Hic ſane contemne poteſtatem. Ipſos humanarum legum gradus adverte: Si aliquid juſſerit Curator, faciendum eſt; tamen ſi contra Proconſul jubeat, non utique contemnis poteſtatem, ſi eligis majori ſervire: Nec his minor debet, iraſci, ſi major prælatus eſt. Rurſus ſi ipſe Conſul aliquid jubeat, & aliud jubeat Imperator: vel ſi aliud jubeat Imperator, & aliud Deus: quid judicas? Major Poteſtas Deus. Da veniam O Imperator: tu carcerem, ille Gehennam minatur: Hic jam tibi aſſumenda eſt fides

tua,

tua, tanquam Scutum, in quo poſsis omnia ignea tacula inimici extinguere. Et alius Pater: Si quis alterius erreri conſentit, ſciat ſe cum illo ſimili modo culpabilem iudicandum. Et Iſidorus. Si quis prohibet vobis, quod à domino præceptum eſt: vel rurſus imperat fieri, quod Dominus prohibet: execrabilis ſit omnibus, qui diligunt Deum. Item, is qui præeſt, ſe præter voluntatem Dei, vel præter quod in Sanctis Scripturis evidenter præcipit vel dicit aliquid, vel imperat: tanquam falſus teſtis Dei, aut Sacrilegus habeatur. Cum ergo Subditi excommunicantur ideo, quia ad malum cogi non poſſint, tunc ſententia non eſt obediendum: quia iuxta illud Gelaſij: Nec apud Deum, nec

Shield, wherein thou mayſt quench all the fiery darts of the enemy. And another Father: If any conſent to anothers error, let him know he is to be judged as equally culpable with him. And *Iſidor.* If any forbid you that, which is commaunded of the Lord: or againe, commaund that to be done, which the Lord forbiddeth: let him be execrable to all that love God: Alſo hee that ruleth, if hee, either preſcribe or commaund any thing, beſides the will of God, or beſides that which hee evidently commandeth in the holy Scriptures: Let him bee accounted as a falſe witneſſe of God, or a ſacrilegious Perſon. When therfore the people are excommunicated, even becauſe they cannot bee compelled to evill: then they are not to obey the ſentence: becauſe according to that of *Gelaſius*, neither with God, nor with his Church doth a wicked ſentence bind any man. So in *Gratian.* I will adde one more out of *Bernard.* O ſpouſe of Chriſt, ſo obey man, as thou offend not the will of God. In evill

evill workes never be obedient. Do not obey in evill any Power, although penalty compell, if punishments be threatned, if torments bee set before thee. It is better to suffer death, then to fulfill wicked commands. It is better for a man to bee killed, then to be adjudged to eternall damnation. So *Bernard.*

nec apud Ecclesiam ejus, quemquam gravat iniqua Sententia. Et Bernard: *de mode bene vivendi. cap. 19. O sponsa Christi, ita obedias homini, ut non offendas voluntatem Dei. In malis operibus nunquam sis obediens. Noli obedire in malo cui quam Potestati, etiamsi pœna compellat, si supplicia immineant, si tormenta occurrant. Melius est mortem pati, quam mala jussa implere. Melius est ab homine jugulari, quam æterno judicio damnari, &c.*

I shall need to say no more to convince the novell impiety of those, who doe with all rigor impose, and the sinfull infirmity at least, if not base cowardise of them that obey such commaunds, as not only Gods word, but even their owne Consciences tell them, they ought not to doe. Blush then and be ashamed, O all ye Iesuiticall novell Doctors, that suspend, excommunicate, persecute with all fury Gods faithfull Ministers, and all because they will not, they may not, they dare not obey your wicked Commaunds, which are repugnant to the Lawes both of God and man: Certainly hell inlargeth herselfe for you, and your damnation sleepeth not, if you speedily repent not. Shall honest Christians and good Subjects, be as rebells, factious, and I wott not what, because they will not obey your factious rebellion against God? I say, will not. This seemes a sore word, and you lye at catch, If a Minister

ſay; *he will not.* Why I pray you? Is this ſo hainous a word? What ſay you then to the 3. Children, when the King himſelfe in perſon threatened them with his fiery fornace? *O Nebuchadnezzar, we are not careſull to anſwere thee in this matter. If it be ſo, Our God whom we ſerve is able to deliver us from the burning fiery fornace; and he will deliver us out of thy hand, O King. But if not, be it knowne unto thee, O King, that WEE WILL NOT ſerve thy Gods, nor worſhip thy golden Jmage, which thou haſt ſet up*; See, *WEE WILL NOT.* The Scripture ſets this downe thus in Commendation for them, and for imitation to us in like caſes.

Well, the ſecond uſe is for inſtruction, concerning the duty of a Chriſtian in this point, and the rather, in regard of the ſnares; which Satan layeth to intrap ſoules this way in theſe dayes, by the new Ieſuiticall doctrine of blind obedience. As therefore the Apoſtle
1 Iohn 4. 1. Iohn ſaith, *Beloved, believe not every ſpirit, but try the Spirits, whither they be of God, becauſe many falſe Prophets are gone out into the world*: So I may ſay here: *Many falſe Prophets are now abroad*, being poſſeſſed with the ſpirit of the Beaſt, which ſo magnifie the power of man, and his authority in commaunding, that *ipſo facto* all muſt yeeld obedience thereunto, without further adoe. Now this ſpirit is knowne by oppoſition to God and his word. It ſetteth man above God, above his word: and therefore we muſt beware of it. We muſt therefore So obey God in the firſt place, by guiding our ſelves in all things according to his word, as no commaund of man prevaile with us to croſſe that. It is for beaſts without reaſon, to yeeld a blind obedience to their Maſters: but men, are of another

other ſtampe, who have not only reaſon, but religion to be the rule of their actions.

The laſt uſe is for Conſolation to all thoſe that follow this rule. For howſoever obedience to God, and the not obeying of mans unjuſt commaunds fares ill in the world oftentimes, and never more, then in theſe dayes of ours, wherein though wicked Impoſers are not able to give any other reaſon of their impious commaunds, but *Volumus* and *Iubemus*, *Sic volo, ſic jubeo, ſtat pro ratione voluntas*, ſo as if preſent obedience be not yeelded, they cry out, Rebells, they ſuſpend, excommunicate, ſequeſter, undoe, threatening moreover halter and hatchet, as was noted before: yet a faithfull, honeſt, godly Miniſter, or Chriſtian, being conſtant to his God and to his Word, as *Daniel* and the three Children were, ſhall find it more happy and comfortable to keep his Chriſt, and a good conſcience, though with the loſſe of all theſe outward things, then to hold them with the loſſe of his conſcience, and confidence in his Lord and Maſter Chriſt. Yea and herein have wee cauſe to comfort our ſelues, and to bleſſe the name of our God, who hath not left himſelfe without witneſſe, but hath rayſed up many zealous and couragious Champions of his truth, I meane faithfull Miniſters of his word, who chooſe rather to looſe all they have, than to ſubmit and proſtitute themſelves to the wicked unjuſt, and baſe commands of uſurping Antichriſtian *Muſhromes*. Surely this is an infallible ſigne to perſwade me, that God will not deſert his cauſe, ſeeing hee thus ſtands by his Servants, making *them* * *more then Conquerers through him that loveth them*. Yea their very not yeelding in this battell, is a preſent victory. For as the Holy

Iuſtum & tenacem Propoſiti virum, Non Civium ardor prava jubentium, Non vultus inſtantis Tyranni, Mente quatit ſolida, Horat. Hic murus ahæneus eſto, Nil conſcire ſibi nulla palleſcere culpa.

* *Rom.* 8.

Ghoſt ſaith: *They overcame by the blood of the Lambe, and by the Word of their teſtimony, and they loved not their liues unto the death. Therefore rejoyce yee* * *heavens, and yee that dWell in them. Woe to the* * *inhabitants of the earth.* And ſurely this ſhall be the certaine iſſue of that maine battell, that is now a fighting betweene the Beaſt, and Chriſt, betweene the Dragon & the Lambe. For though the Kings of the earth have one minde, and give their power and ſtrength unto the Beaſt: So as all theſe *make Warre With the Lambe: yet the Lambe ſhall overcome them: for hee is the Lord of Lords, and King of Kings: and they that are With him, are Called, and Choſen, and faithfull.* Yea even thoſe *ten hornes*, euen all thoſe Kings that *take part With the Beaſt, theſe ſhalll hate the whoore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burne her With fire.* So as Antichriſt with all his traine and confederates for all their malice, power, pollicies and machinations, that *Babilonian* Tower, with all their ſtrong walls mounting up to heaven, muſt all downe to the ground: and then it ſhall not repent thoſe, that have been *faithfull unto death, Whoſ hall receive a Crowne of life.*

* *Revel.* 12.11.
* *The Churches of Chriſt.*
* *That is Carnall men, that love the world, and preferre it before heaven.*
* *Revel.* 17. 13.14.

Come wee now to the laſt point in the exhortation, which is the connexion of theſe two, the feare of the Lord, and of the King. Whence we learne.

Point. That the feare of the Lord, and of the King, (their order duely obſerved) ought not to bee ſeparated. No more, then the two Tables of the Decalogue. For God muſt ſo be honoured, as we doe alſo in the ſecond place honour our Superiours: And our Superiours muſt ſo be honoured, as in the firſt place wee honour God; as was ſaid before. Separated they muſt not bee. For they

are

are like the two pillars in the Porch of *Salomons* Temple, the one Strength, the other Stability, which beare up the moſt beautifull Fabricke of the Church and State well compacted together, and eſtabliſhed in the true feare of God, and of the King.

Here then are condemned ſundry dividers in this kind. As firſt, the Anabaptiſt, who deny lawfull Magiſtracy. They pretend to feare God, but they refuſe to honour the King with their obedience. And therefore they doe not truly feare God.

Secondly, heere are condemned the Papiſts, who divide and ſeparate the feare of the Lord from the feare of the King. And that two wayes. 1. In that they allow by their good will, no honour, feare, or obedience to Kings from their Subjects, unleſſe they will kiſſe the Popes toe, that is, acknowledge the Popes Supremacy, as well in Temporalties as in Spiritualties. For the Pope challengeth a power over all Kings and Princes, comparing himſelfe to the Sunne, and the Emperor, and ſo Kings & Princes to the Moone, which is 47 times leſſe then the Sunne, and muſt borrow their light and luſtre from the Pope, as from the Sunne. As *Cupers* one of their Canoniſts ſaith,

Decretal. Greg. De Majoritate & obed. l. 1. tit. 33. Innocent. 3. Chap. 6. Solita. Epiſcopus non debet ſubeſſe Principibus ſed praeeſſe. Duo magna luminaria, Pontificialis, & Regia Poteſtas. Et quanta eſt inter ſolem & Lunam differentia, tanta inter Pontifices and Reges. Ergo Pontificialis dignitas eſt quadrageſies ſeptiés major regali dignitate. Gloſſ. ibid. Rodulph Cupers Comment. ad C. Oportebat. 79. diſtinc. Art. 7. n. 62. pag.

*pag. 257. Papæ conferens Imperium Cæsari, illius jura à se non abdicat, cum solum exercitium imperandi conferat: cum directum Imperij Dominium penes Deum remaneat, & consequenter, penes Papam. And Iohan. à Capistrano: de Papæ & Concil. authoritate. Page 92. Humilitatis causa Summus Pontifex motus dicit se nolle usurpare regiam dignitatem, vel Imperialem authoritatem. And Pag. 94. Papæ tanquam Christo flectatur omne genu. And: Ipse excommunicare & privare potest Imperatorem. Ipse potest aliquem absolvere *ab obligatione qua tenetur homini, de plenitudine potestatis quam habet.*

** Summus Pontifex Tiara coronatur, quam regnum*

The Pope conferring the Empire upon Cæsar, doth not abandon the Priviledges thereof from himselfe, seeing hee conferres onely the exercise of ruling: Seeing the direct dominion of the Empire is resident in God, and consequently in the Pope. And *Iohn à Capistrano*, (or of the halter) saith: It is for humility sake, that the Pope is moved to say, that he will not usurpe the regall dignitie, nor the Imperiall authority. Let every knee bow to the Pope, as unto Christ. *And*, Hee the Pope may excommunicate & deprive the Emperor: and absolve any man from his allegiance, which he oweth to man, by the plenitude of power which hee hath. And *Angelus * Rocca* in his *Vaticana Bibliotheca*, *pag.* 5. The Chiefe Pontife (or Pope) is crowned with a Tiara, or round bonnet, which they call the Kingdome of the World; and his 3. Crownes doe represent the Imperiall Regall, and Sacerdotall, that is, the plenary and universall authority of the whole world. By the round Bonnet

net the Imperiall power is ſignified: by the Miter the Pontificall & ſpirituall. So hee. Thus wee ſee this great Antichriſt exalts himſelfe *above all that is called God, or that is worſhipped.* Thus hee intercepts from the King that feare and obedience which is due vnto him from the Subjects, and takes it to himſelfe. And thus hee not onely ſeparates the feare of God, and of the King, but deſtroyes them both, in aſſuming and uſurping them both to himſelfe, as being both God and the King. Secondly, They ſeparate Gods feare from the King in this, that they altogether free all their Votaries, and infinit Orders from the terrene power of Kings and Princes. As the Phariſees did noſe-wipe Parents of the obedience of their Children by their device of * *Corban.* And as our Prelates (right chips of the old blocke) doe labour tooth and nayle to withdraw their necks from under the yoake of the Kings Lawes; which their practiſe plainly prooveth, as we touched before.

regnum mundi appellant: & tres ejus Coronæ Imperatoriam, Regiam, & Sacerdotalem, plenariam ſcilicet, & vniverſalem totius orbis autoritatem repræſentat. Per Tiara Imperialis & temporalis poteſtas: per Mitram Pontificia & ſpiritualis.

* *Mat.* 15.5

A ſecond ſort come here to be reprooved, that on the other ſide ſeparate the feare of the King from the feare of the Lord: and thoſe are ſuch as attribute to Kings ſuch an unlimited power, as if hee were God Almighty himſelfe; ſo as hereby they would ſeeme to aſcribe that Omnipotency to the King, which the Pope aſſumes, and his *Paraſites* aſcribe to his Holineſſe. And this theſe *Paraſites* and paramours of

Kings

Kings Courts doe, not for any true love, or reverence they beare to the King, but in ſpeciall for theſe ends: 1. That they may by this meanes nouriſh a heart-burning betweene the King and his good Subjects, that ſo they may never meet together in Parliament, for the redreſſing of thoſe many enormities and grievances both in the Church and commonweale, whereof theſe makebaites are the principall cauſes; and ſo leaſt they might bee brought *Coram*. Secondly, that ſo they may by their intoxicating flattery ſo indeere the King unto them, as to his moſt intire and intimate friends, and the onely Supporters of the Prerogative royall; for as much as they have juſtly incurred the hatred of the whole Land, and ſo lye open to all the hazards, which envy may bring them into. Thirdly, by this meanes they are bold to uſurpe a lawleſſe and unlimited power over the Kings good Subjects, as if their advancing of Kingly power above its limites, were but to ſerve their owne turne in executing their lawleſſe tyranny, by a kind of borrowed and abuſed regall power. And laſtly, that they may by this meanes trample the Lawes and Liberties of the Subjects under their feet, and in fine bring the whole State of the Kingdome, King and all, under their girdle. For they muſt be true to their Principles, whereof this is one principall. * *Epiſcopus non debet ſubeſſe Principibus, ſed præeſſe.* A Bishop ought not to be ſubject to Princes, but to rule over them. And this they have ſufficiently proved by their late practiſes, wherein they exerciſe a tranſcendent power over all Lawes both of God and man; but whence they have it, I ſuppoſe themſelves want good evidence, and I hope will be afraid to ſay, *the King hath given them that Power*, which

Invidia ſæculi non invenire Tyranni, Majus tormentum.

**Decret. de Major. & Obed. Tit. 33 Innoc. 3. Illuſtriſſimo Imperatori Conſtant.*

which himſelfe would never either practiſe or yet challenge, as which God never diſpenſed to any humain Creature, and which his Majeſty hath ſo often ſolemnly proteſted againſt, as we ſhowed before. And thus (I ſay) theſe men crying up, and exacting univerſall abſolute obedience to man: they doe hereby caſt the feare of God, and ſo his throne, downe to the ground.

Let this then in the leaſt place teach men how to keep this knot of the feare of the Lord, and of the King, inviolable. For to ſeparate them deſtroyeth both. And this is both the doctrine & practiſe of true Chriſtians, and that of old. For *Tertullian* ſaith, that though the Chriſtians were traduced to the Emperour, as if they were enemies to the State: yet thoſe traducers, as the *Albiniani Nigrani*, &c. Were found to be thoſe enemies. But * a Chriſtian (ſaith hee) is enemy to none, much leſſe to the Emperour: whom knowing to be ordayned of his God, hee muſt of neceſſity both love and feare, and honour, and wiſh him ſafe. Wee therefore love the Emperour, ſo farre as it is both lawfull for us, and expedient for Him, as a man next under God: And whatſoever he is, he hath it of God, being leſſe then God alone. And this hee himſelfe willeth. For hee is ſo greater then all, while hee is leſſe then the onely true God. Therefore we

* *Tertull. ad Scapulam lib. initio. Chriſtianus nullis eſt hoſtis ne dum Imperatoris: quem ſciens à Deo ſuo conſtitui, neceſſe eſt, ut ipſum diligat, & revereatur, & honoret, & ſalvum velit, &c. Colimus ergo & Imperatorem ſic, quomodo & nobis licet, & ipſi expedit, ut hominem à Deo ſecundum: & quicquid eſt, à Deo conſecutum, ſolo Deo mino-*

minorem. Hoc & ipſe volet. Sic enim omnibus major eſt, dum ſolo vero Deo minor eſt. Itaq; ſacrificeamus pro ſalute Imperatoris, ſed Deo noſtro & ipſius: Sed quemodo præcipit Deus, pura prece.

* *Et Tertull. Apologet. Temperans: Majeſtatem Cæſaris infra Deum, magis illum commendo Deo, cui ſoli ſubjicio: ſubjicio autem, cui non adæquo. Non. n. Deum Imperatorem dicam, vel quia mentiri neſcio, vel quia illum deridere non audeo, vel quia nec ipſe ſe Deum volet dici, ſi homo ſit. Interêſt hominis Deo cedere. Satis habeat appelari Imperator. Grande & hoc nomen eſt quod à Deo traditur. Negat illum Imperatorem, qui Deum dicit. Niſi homo ſit, non eſt Imperator, &c. Sed quid ego amplius, &c.*

we Sacrifice for the ſafety of the Emperor, but to our God, and his: but as God hath commanded by pure prayer. For the Propitiatory Sacrifice of the Maſſe was not knowne in thoſe primitive times.

And againe the * ſame Author in another place ſpeaketh to this purpoſe thus: Placing the Majeſty of *Cæſar* beneath God, I doe the more commend him to God, to whom alone I ſubject him: and I doe ſubject him, to whom I doe not equall him. For I will not call the Emperor God, either becauſe I know not how to lie, or becauſe I dare not deride him, or becauſe neither himſelfe will bee called God, if hee bee a man. It behooves man to give place to God. Let it ſuffice him to bee called Emperour. This alſo is a great name, which is given of God. Hee denyes him to bee Emperor, that calls him God. Vnleſſe he be man, he is no Emperor.

But (ſaith he) what need I ſpeake more of Chriſtian Religion and Piety towards the Emperour? *Quem neceſſe eſt ſuſpiciamus &c.* Whom wee muſt of neceſſity honour, as Him, whom our Lord hath choſen, that I may truely ſay, he is the more our *Caſar*, as hee is appointed of our God, therefore as being mine, I doe the more labour for his ſafety, So *Tertullian*. So wee alſo. And herein may all true Chriſtians triumph, and make a holy boaſt againſt all Ieſuiticall Sycophants, that doe traduce them to Kings and Princes, as enemies to their goverment: What one Proteſtant can they bring, that ever committed treaſon againſt his King, or lifted up a hand againſt his Sacred Perſon? But wee can fill large volumes of Examples (if need were) of Ieſuites, Prieſts and Prelates, that have beene notorious traitors to their Emperours, and Kings, and ſome of them, that have laid violent hand upon the Lords anointed. And howſoever they cry thiefe firſt, and their cry being lowder, prevailes moſt, eſpecially being uſhered in with the very name of Puritan (as of old * the very name of Chriſtians, was crime enough) yet they which thus abuſe the eares of pious Princes, both by baſe flattery, and mallicious traducing of good men, the Kings good Subjects, unto His Majeſtie, incenſing him againſt them, that ſo they may more eaſily worke their owne miſchievous ends: theſe will be found to bee the great theeves, as will appeare by that, which now followeth in theſe words:

Sed quid ego amplius, &c.

* *Tertul. Non ſcelus aliquod in cauſe eſſe, ſed nomen. Apologet. adverſus gentes.*

And meddle not with them, that are given to change. Point.

Theſe words are an admonition to all that feare the

Lord and the King, not to meddle with them that are given to change, that is, not to have fellowship, or partnership with them, as before was opened.

The point we learne hence, is, That the true servants of the Lord, & subjects of the King, ought not to joyne with those, that are given to change, whither it bee in the State of Religion, or of the Common-weale. This is confirmed, first, with sundry places of Scripture. As Prov. 22.28. *Remoove not the ancient Land-marke, which thy Fathers have Set.* This alludes, as * Divines interprit, to the alteration of the State of the true Religion, & of good Laws. So Eccl. 10.8. *Who so breaketh an hedge, a Serpent shall bite him.* An hedge is a bounder, or fence, betweene man and man. This is forbidden with a *curse*, Deutr. 27.17. And the Princes of *Iuda* were reprooved, as those, *That remooved the Bound*, to wit, of the Lawes, Hose. 5.10. Which * *Zanchie* expounds as the other. And the Ordinary ‡ Glosse expounds it of *Trelates*, (which would be accounted Princes) *that remoove the bounds*, that is, *Preach other doctrine, then they have received from the Apostles.* So as the Doctrines of the Apostles are the ancient Bounds, which must not bee remooved.

* *Lavater in hunc locum. Et Mercerus.*

* *Zanch. Comment. in Hos. 5.10.*

‡ *Gloss Ordin. Qui transferunt terminos, aliud prædicant, quam ab Apostolis acceperunt.*

Now with Innovators, such as feare the Lord, and the King, must not meddle nor pertake, and that for sundry waighty reasons.

Reasons. 1. Because the accessory is equall with the principall, both in fact and punishment. As Obad. 11. Edom is as deepely charged, as the Heathen actors, for but looking on, while they spoiled his brother *Iacob*, and tooke

took no compaſſion on him, much les ayded him againſt his enemies. And in our Law, *miſpriſon of Treaſon*, that is, concealement of it, is puniſhable, as treaſon. So when wee ſee wicked men goe about by their Innovation, to undermine and overthrow the State of Religion, and of the Common-weale, if wee be ſilent, and doe not detect them, nor labour to defeate them, but out of a baſe feare, hold our peace, when the State of things cal upon us to ſpeak: we ſhal be found guilty before God, (though the State take no notice of it) of the ſame Sinne with them, and ſo pertake of the like puniſhment.

2. Becauſe * Innovation of Religion, and the Republike, is, and ever hath beene held dangerous to a State; eſpecially when the change is for the worſe. As 1. in point of civill goverment, to change a Kingdome, ſetled on good Lawes, into Tirany, is very dangerous. And ever States have beene wary hereof. Inſomuch as the *Locrians* ordained, that *who ſo would motion a new Law, ſhould come with an halter about his necke, that if it were not liked, hee ſhould be hanged in his halter.* And it was the ſpeech of *Heraclitus Epheſius*: *That Citizens ought to fight no leſſe for their Lawes, then for their walls. Becauſe a City may ſtand without walls, but without Lawes it cannot. For a State can no more ſtand without good Lawes, as it were the Soule of it, then the body can live without the ſoule.* *Lycurgus* therefore, to preſerue his Lawes unto perpetuity, covenanted with his Citizens, that they ſhould alter nothing, till his returne: whereupon he voluntarily became a perpetuall exile from his Countrey. * *Ariſtotle* compares changes in a State, which at firſt ſeeme but ſmall and inſenſible, to the expenſes of a howſe

* *Paſai metabolai thanataphoroi. A Maxime in the Politicks, maliſta tomeron pholatein. Ariſt. de Repub. lib. 5.*

Demoſth. Oratio Contra. Timocr.

Apud Dieg. Laërtium. Cives non minus oportere, pugnare pro legibus, quam pro manibus. Lavater. in Pro. 22. 28.

* *Eu men tais, oukekramenais politeiais, &c, Ariſt. de Repub. lib. 5.*

howſe, and the waſting of a mans ſubſtance by little and little, which in a ſhort time conſumes all. And in his Third Booke *ibid.* Shewing the difference betweene a King, and a Tyrant, hee ſaith, The Citizens defend with Armes their King, but Strangers a Tyrant. For Kings doe rule according to Law, and over-willing Subjects: But Tyrants againſt their wills. So as Kings have a Guard of their people, but Tyrants againſt them. So hee. Whereby we ſee the uſefulneſſe of good Lawes, as combining King and peoples, as the head and members. Secondly, in point of Religion. A notable example hereof we have in Deut. 13. Where *if Sonnes of Belial have drawne a City of* Iſrael *to Idolatry, upon the inquiry of the Truth, all* Iſrael *is to ſmite the Inhabitants of that Citie, with the ſword, deſtroying utterly all therein, both man and beaſt with the edge of the ſword, and the whole City with all the ſpoile therein ſhall be conſumed with Fire, and made a heape for ever, that ſo Iſrael may be guiltleſſe, and bleſſed of God.* So for all *Ieroboams* policy, which yet to carnall judgement ſeemed very ſubtily, and ſafe for his Kingdome, the erecting of his Calues proved the bane of his Houſe, and Kingdome for ever. And the like ruine fell upon *Jeruſalem* afterward, with the *Babilonian* Captivity for 70. yeeres. And the cauſe was partly changing of the Lawes (whereof before) and partly and eſpecially changing of Religion, as theſe two changes goe commonly hand in hand together. So *Iere. 2. 36. Why gaddeſt thou about ſo much, to change thy way? So verſ. 11. Hath a Nation changed their Gods? which yet are no Gods. But my people have changed their glory, for that which doeth not profit.* And *Eſay*, puts all together: Saying, *The earth is defiled under the Inhabi-*

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tants thereof, because they have transgressed the Lawes, changed the ordinance, broken the Everlasting Covenant: Therefore hath the curse devoured the earth, and they that dwell therein, &c. Innovation in Religion breeds oftentimes troubles and distractions, especially after a long settling. And for this cause the first Reformers of our Religion were very tender of settling such an exact reformation in all things, as perhaps they desired. As the Lord *Cromwell* having set forth the Psalter in English, with omission of the Letany: there was such discontent about it, as hee was forced to put it in againe. Some indulgence must be given. According to that observation of * *Beatus Rhenanus* upon *Tertullian*: it was needfull, (saith hee) in ancient times to give indulgence to Christians in many things, who commonly when they were old, were converted from Paganisme to our Religion, with great difficulty relinquishing those things, unto which throughout their whole life they had bene accustomed. So he. And although but a few Ceremonies were retained, and so limited by Act of Parliament: yet old Doctors popishly affected doe so doate upon their humane inventions, and their old mother of Rome her superstitions, that they cannot bee in quiet till *res novas moliendo*, they may set up Popery againe in her full equipage, though thereby they hazard not only the peace and welfare of the State (which every good Patriot

* *Beati Rhenani Annot. in Tertull. librum de corona militis, opus erat olim multa Christianis indulgere, qui plerumque jam Senes de Paganismo ad nostram Religionem convertebantur, difficulter ea relinquentes, quibus per omnem vitam assueverant.*

Patriot ought to bee more tender of, then of his owne life) but themſelves too, as followeth in the next reaſon.

For, thirdly, its dangerous to meddle with theſe Novellers, becauſe ſuch doe bring commonly an old houſe upon * their owne heads, and ſo conſequently upon them, that joyne with them. Firſt upon themſelves. *Eccl.* 10. 8. *Hee that diggeth a pit, ſhall fall into it: and Whoſo breaketh an hedge, a Serpent ſhall bite him.* So Hoſ. 5. 10. *Princes of Judah were like them that remoove the bound: therefore will I powre out my wrath upon them as water.* And Eſay. *29. 16. Surely your turning of things upſide downe ſhall be eſteemed as the Potters clay.* What befell *Corah*, *Dathan*, and *Abiram*, *Numb.* 16? What *Achitophel?* What *Abſolom?* And not only the principall actors, but the fautors and complices, ſuch as partake with them, are ſerved with the ſame ſawce, the ſame puniſhment. Therefore *Moſes* warneth the people to avoid, & not to come neere the tents of thoſe rebels, leaſt they be ſwallowed up with them. As the voyce from heaven warnes Gods people to come out of *Babylon*, ſaying, *Come out of her my people, that yee be not partakers of her ſinnes, and that yee receive not of her Plagues.* It is hiſtoried of *Tarquinius Superbus*, that becauſe hee went about to turne the Regall governement into a Tyranny, and ſo committed many outrages, the Romans for that cauſe baniſhed the very name of *Tarquinius* out of their dominions. And King *Iames* doth in two words excellently expreſſe both the nature and event of ſuch, as would turne the Regall goverment, eſtabliſhed upon good lawes, into a lawleſſe Tyranny, by terming them (as was touched before) Vipers and Peſts: Vipers eate through

* *Vt ſementem feceris ita & metas. Authorem repetit ſcelus. In authorem ſceleri a redierunt ſua. Sen.*

Numb. 16.

Revel. 18. 4

through their dams belly; and Peſts; the Peſtilence deſtroyeth not onely the houſe where it is, but all that adjoyne unto it. And *Eſay* ſaith, *They hatch Cocatrice egges, and weave the Spiders webbe: hee that eateth of their egges dieth and that which is cruſhed, breaketh out into a Viper.* Nothing but *deſtruction and calamity is in their paths.* The Spiders webbe is to catch the flyes. And notwithſtanding the Spider loves to be in Princes Palaces (as *Salomon* ſayth) where ſhee may faſten her netts on high, and bee out of the reach of the broome: Yet (as the Lord ſaith) though they make their neſt as high as the Eagle in the rocks, or among the Starres, thence will hee bring them downe. All *Hamans* Cobwebbs could not preſerve him from his owne gallowes, but make a halter for him.

Prov. 30. 28.

Obad. 4.

And the calamity and ruine of theſe innovators is deſcribed in the 22. verſe: firſt, by the ſuddaineneſſe & unexpectedneſſe of it: for their calamity ſhall riſe ſuddainly: 2. By the manner of it, *ſhall riſe*, as it were from beneath them; whereas their heighth ſeemes to ſecure them from all danger as trampling all under their feet, and who ſhall be able to bring them downe? yet by that, which ſeemes to them moſt contemptible, ſhal they fall; from that which is below them ſhall their *calamity ariſe*, as we ſee *Hamans* did frõ *Mordechai*, whom he ſo ſcorned. 3. By the certainty of it, It *ſhal ariſe*; there is no preventing of it: and 4. By the efficient cauſes of it, *And who knoweth the ruine of them both*: where (as was opned before) *ruine* actively underſtood, as noting whence it cometh, namely from them both, to wit, both from God, and from the King, as in the former verſe; who ſhall both jointly bring ruine upon thoſe that bee given

to change. As we ſee in the example of *Haman*, whom God did ruine, by ſo ordering the Kings heart, and ſo diſpoſing of things, as all conſpired thereunto. For *the Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither ſoever he will.* Hiſtories furniſh us with infinit examples in this kind; but this ſuffice. Prov. 21.

A fourth reaſon, why good Chriſtians and ſubjects ſhould not meddle with them that be given to change, is, becauſe they feare not God, but are enemies unto him. For here wee ſee how theſe are ſet in oppoſition to thoſe that feare God. *My ſonne, feare thou the Lord, and meddle not with them that are given to change:* implying, that they *which are given to change*, doe not *feare the Lord.* And yet who make fairer pretence (in their kind of way) of Religion, devotion, and the feare of God? How holy would they ſeeme to bee in their new guiſe of devotion, and in a curious formality, and punctuall obſervance of their holy rites: as in a lowly bowing at the name Ieſus, in an humble adoration to the Altar, in ſtanding bolt upright at the *Gloria Patri*, and at the Goſpel, and the like? Would not the world believe theſe men to be very regular, very religious, deuout, holy? Surely, if true religion and holineſſe ſtood in outward rites of mans deviſing, and in falſe ſhowes, and will-worſhip, in a kind of Courtſhip, in a complement, in a Congee, in making of a legge, in bowing of the body, or the like: theſe were very religious men. And ignorant perſons, who are not able to judge of colours, take them to bee ſo, and have them in great admiration. But bring theſe counterfeit coynes to the touch, and by and by they are diſcovered. And the touch

touch is Gods Word which ſaith: *In vaine they worſhip me, teaching for doctrines the Commaundements of men.* Yea if we compare their ſhowes of devotion, to their other practiſed, there need no other triall to diſcover them. They pretend great love and reuerence to Ieſus, while they are ſo zealous and devout for bowing to his Name, and ſo to their Altar, as who ſo refuſeth to doe it, Miniſter or people, muſt bee excommunicated. Pious men ſure. But while they pretend ſuch extraordinary reſpect to Ieſus, and perſecute and crucify Chriſt in his Miniſters, and members; alſo in his Word, and the Miniſtry of it, by labouring tooth and nayle to oppreſſe and overthrow it; and in the power of religion, by crying downe all true piety; and in the worſhip of God, by corrupting it with their Superſtitious and Idolatrous rites, and ſo trampling under their feet Chriſts Kingdome, that they may ſet up Antichriſts throne againe: If this bee piety, if this holineſſe, then is Popery piety, and Superſtition holineſſe; as they would faine make it, as wee ſhall ſee anone. But all their holineſſe is but Pope-holineſſe. *Math.15.9 Col.2. 20. 21.22.23.*

The laſt reaſon, why we may not meddle, or partake with theſe men, is, becauſe they are alſo enemies to the King; for they feare not the King, they honour him not, they love him not, they obey him not. How? Doe not theſe novellers honour, love, feare the King? Who ſeeme more? True. Yet (as was ſhewed before) theſe are the moſt dangerous enemies of the King, who under a pretence of honor and love, doe machinate the overthrow of his Kingdome and State, as by altering the State of religion, and by that meanes alienating and unſettling the hearts of his Subjects, by filling them

with feares and ſuſpicions, as if the King gave theſe novellers authority ſo to doe; which farre bee it from every good Subjects heart once to imagine. For the King and Novellers here doe ſtand in oppoſition one againſt the other. Can thoſe be the Kings friends, that goe about to divide betweene him and his good Subjects? Or to expoſe his Kingdome to Gods diſpleaſure, by corrupting his worſhip, and oppreſſing his truth? Its impoſſible. Therefore to joyne with ſuch, is to partake with the Kings falſe friends, and fawning enemies.

Now for the cloſe of all, with application to this preſent occaſion, in the thankefull memory of this dayes deliverance from the Gunpowder plot (a deliverance never to bee cancelled out of the Calender, but to bee written in every mans heart for ever) this ſerveth firſt for caution to all, to take heed, how they any way partake with thoſe that bee given to change. And to the end wee may the better take heed, I will propoſe onely two examples, which it concernes us moſt at this preſent to take notice of. The firſt, of the Gun-powder Plotters, who, if their plot had taken effect, had prooved notorious Changers. For as Popery it ſelfe is a religion of Changes, as from antiquity of truth to novelty of error (though they falſely pretend the contrary, like the *Gibeonites* with their old ſhooes, and mouldy bread, as if they had come from farre, when they dwelt hard by, ſo it can reſt no where, but is a Mother pregnant in plotting, and producing of changes in States, Kingdomes, Common-weales, only unchangeable in this, that ſhe makes her ſelfe Supreme and Sole Miſtreſſe, where ever ſhe cometh. Accordingly, thoſe her Sons,

whom

whom ſhe had foſtered, as fit ſparkes for ſuch a combuſtion, were ſet on worke to produce the moſt monſtrous Change, that ever the world ſaw on ſuch a ſuddaine, * if it had taken place. But our God though he winked at them, and ſuffered them to come to the very upſhot of their hope, ſtrikes in on a ſuddaine, and in the very nick puts a divine ſentence in the lippes of the King, who by a ſtrange interpretation of a word in one of their own Letters to a Popiſh Noble-man, not according to the Grammaticall ſenſe of the Letter, ſmelling, a ſent of fire, from the mention of *burning the Letter, and the danger is paſt*, thereupon ſent the Lord Chamberlaine to ſearch about the Parliament-houſe, and under it. Where entring into the Sellar underneath the upper-houſe, hee found a great many Billets and Faggots heaped up, not yet ſuſpecting what lurked underneath. But the laſt ſearch was made, for more privacy, by Sr. *Thomas Knevet* who firſt met with *Faux* and his Lanthorne, with his Matches about him, ready againſt the next morning to blow up King, Queene, Prince, Peeres, Nobles, Knights, Burgeſſes, aſſembled then and there in Parliament: and making him ſure, firſt entred the Sellar, and found no leſſe then 36. Barrells of *Gun-powder*, lying Couchant under Billets, and Barres of Yron. Thus through Gods mercy, the change was prevented: the change of a Noble Kingdome into an Anarchy, and Babilonian tyranny: a change of Chriſts Religion into Antichriſts: of Tables into Altars: of Preaching Miniſters of the Goſpel, into ſacrifiſing Maſſe-Prieſts: of light into darkeneſſe: of Chriſt into *Belial*: of the Temple of God, into a temple of Idolls: of fundamentall juſt lawes of a Kingdome, into Papall Canons: of

* *Quis talia fando, Myrmi donum, aut Dolopumuæ aut diri miles, Vliſſei, Temperet à lachrymis?*

Nunc ſeges eſt, ubi Troia fuit. Quis alia fando--- Temperet à lachrymis.

the Liberty of the Subjects, into the ſervitude of ſlaves: of Regall Edifices and Monuments, into vaſt ſolitude, & ruinous heapes. Yea, what tongue can tell, or what heart conceive, the miſerable changes, that muſt have enſued, upon that deſperate deſigne, if it had beene effected. *But bleſſed be God, who hath not given us over as a prey unto their teeth:* but hath turned the *Change* another way: for in ſtead of taking us in their ſnare, themſelues were taken therein: in ſtead of blowing up the heads and bodies of this Kingdome together, with the houſe and all, their owne bodies were quartered, and their heads ſet upon the top of the Parliament-houſe, to their perpetuall infamie: and in ſtead of a day of lamentation and woe, and crying in the ſtreets, wee keep it a day of rejoycing, of ſolemne thankeſgiving, and of ſinging of Pſalmes, ever ſince till this very day. And ever may wee ſo in all thankfullneſſe celebrate the memory of this day, that wee may never provoke God to deliver us up into the hands of thoſe mercileſſe Philiſtimes. Finally, as the Lord hath made our Fifth of *November* a glorious day by ſuch a deliverance: So on the other ſide, Hee hath branded their fifth of *November* with the note of a perpetuall curſe and ignomy; as in that fall of the Houſe in the *Black-Friers*, on their fifth of *November*, when one of their Popiſh Prieſts or Predicants, would preſume to Preach, like a *Roman* Fox to the Engliſh Geeſe, the houſe by the ſpeciall judgement of God, ſuddenly falling upon their heads, which ſlew both the Preacher, and ſome hundreds of the hearers. So as wee have cauſe to remember that Fifth of *November*, alſo to the glory of our God, who alone avenged his cauſe on thoſe Idolaters.

See the foot out of the ſnare.

But

But notwithstanding, all these things so remarkable, both Gods great mercy in delivering vs on our fifth of *November*, and also his severe and just judgement, in noting the fifth of *November* in their Calender, with purple Letters, died in the blood of so many persons: Yet doe they relent? Are their Consciences convicted? Is their malice abated? alas, no such thing. But as the Prophet told the King of *Israel*, when God had given him the Victory over the King of *Syria*, *Goe strengthen thy selfe, and marke and see what thou dost: for at the returne of the yeere, the King of* Syria *will come up against thee.* And so it prooved. For the servants of the King of *Syria* said unto him, *Their Gods are Gods of the hills: but let us fight on the plaine, and wee shall be stronger than they.* So the Pontificians: not succeeding that way, they try another way.

1. *Kings.* 20.22.

Verse 23. *Quam hac no successit, alia aggrediendum est via.*

What is that way? Wee cannot better compare it, then to that of *Baalam*, who when hee could not by all his Inchantments, conjure up from hell one curse upon Gods people, then hee goes a politicke way to worke, hee giues *Balack* the King of *Moab* crafty counsell, to cast a stumbling block before the Children of Israel, *to eate things sacrificed to Idolls, and to commit fornication*; as yee may see, *Numb.* 25. 1. 2. *&c.* This indeed was the ready way, that would not faile to bring a curse upon *Israel*, by inticing them to Idolatry with *Moabs* wiles. And this is the course that the *Balaamites* of *Rome*, and their confederates, have holden lesse or more, ever since the Gunpowder Treason, untill this very day.

Revel. 2. 14 *Numb.* 25. 1. 2. 3.

And in tracing their foot-steps, and graduall proceedings, we shall obserue how they have kept the same order, for the reerecting of the throne of the Beast in this

this Land, which hath beene obſerved by the founders and builders of the Spirituall *Babilon* in former ages. And that wee may not expatiate beyond thoſe narrow bounds, within which wee have propoſed to our ſelues to limit this our ſhort diſcourſe, wee will inſtance in the Antichriſtian Hierarchy, to the top whereof, by what degrees it hath aſcended, I referre the Reader, as to the Centuries, and other Hiſtories of the Church, ſo in ſpeciall to the Lord of *Pleſſie*, his Miſtery of iniquitie: Alſo of the Maſſe, the whole body whereof was imped with the feathers, and patched with the pieces of ſundry Popes inventions in their ſeverall ages; for which alſo, See the ſame Author, his learned diſcourſe of the Maſſe, *Polidor Virgil, de inventoribus rerum*, with others. Alſo in the Sacrament, *Tranſubſtantiation* was not knowne among the ancient Fathers, for above 600. yeeres: afterwards it crept in by degrees, and was indifferent to be holden, or not: at laſt Pope * *Innocent 3.* decreed it in the Councel of *Lateran*, as a matter of faith, neceſſary for all to beleeve. So for the Sacrament in one kind: anciently it was in both kindes, untill the Councell of *Conſtance*, but by degrees the people came to be noſe-wiped of the Cup, by a cuſtome of omitting it in ſome places, before it came to bee made a Law. Beſides both theſe authors and inſtances, the like is obſerved by * Dr. *Whitakers*, of the graduall growth of Antichriſt, as alſo, of the abuſe of Images in Churches, how they crept in, firſt to be mute teachers of the blind, and then to be dumbe gods to be worſhipped. Thus (I ſay) as of old, the Miſtery of iniquity could not be produced in one day, but (as the Elephants broode) was many yeeres a hatching, before it came to any perfecti-

Du Pleſſis. Of the Maſſ-Booke. 4. cap. 6.

* *Anno 1215. See Pleſſis of the Maſſ Booke 1. cap. 10. 11.*

* *De Eccleſia. lib. 3. n. 71. Tantæ moluerat Romanum condere cultum.*

on:

on: So our new refounders of Popery could not accompliſh their worke in one day, but it requireth ſome longer time, although a man would wonder to ſee in ſo ſhort a ſpace ſuch a monſtrous and ſuddaine alteration, notwithſtanding the long eſtabliſhment, and cleare light of the Goſpell, and the ſtrong fence of good Lawes, whereby it is hedged about. So if ours would ſet up the Maſſe-God in our Churches, they cannot effect it all at once. They muſt firſt downe with Tables, and up with Altars. For that cauſe all Seats muſt downe at the end of the Chancell, that the Altar may ſtand cloſſe to the wall, becauſe (as their * Oracle ſaith) *none muſt ſit above God-Almighty*. And if Miniſters bee ſo ſtiffe as not to yeeld to this innovation, at leaſt the Table muſt be rayled about, that none touch it, as being more Sacred, then Pulpit, Pew, or Font. Then ſome adoration as lowly bowing, muſt bee given to it. Then the ſecond Service, as dainties, muſt bee ſaid there, as being more holy, than the Readers Pew. And what then? Surely a Prieſt is not farre off. But where is the Sacrifice? Stay a while: that ſervice comes laſt, and all theſe are preparations unto it: as the trimming of a *Rome*, and ſpreading of the table, bodes the banquet to come anone. So as all theſe preambles doe at length uſher in the great God of the Hoſt, ſo ſoone as it is well baked, and the peoples ſtomacks fitted to digeſt ſo hard a bit.

* *Arch-Prelate of Canterbury.*

But what bee thoſe Changes, and how came they? What they be, wee ſhall ſhew by and by: but how they come, it cannot be imputed to any other cauſe, than to that Spirit, which rules in the ayre, and which doth uſually haunt the Pallaces of Prelates. And ſuch a

poyſon hath this ſpirit infuſed into the Chaire of the Hierarchy, as that man, who ſits in it, had need to bee ſtrongly fortified with preſervatives and antidotes of true Reall Grace, (not nominall and titular) that is able to overcome the infection of it. For demonſtration hereof wee begin with thoſe Reformers of Religion in King *Edward 6.* his Raigne, who yet prooved Martyrs in Queene *Maries.*

See Fox his Acts and Monuments Vol. 3 pag. 146. &c. Print. 1631.

Is it not to bee admired, that Archbiſhop *Cranmer*, and Biſhop *Ridley* of *London*, ſhould bee ſo ſtiffe againſt holy and learned *Hooper*, who being by the King choſen Biſhop of *Gloceſter*, and having obtained the Kings favour not to weare the Rochet, & ſquare Cap, as being offenſive to his Conſcience, yet they would not yeeld unto it, although both the King himſelfe, and a great Earle in the Kings name, did earneſtly write unto them for the ſame? Mr *Foxes* words are: *But I can not tell what Siniſter and unlucky contention concerning the ordering and Conſecration of Biſhops, and of their apparrell, with ſuch otherlike triſles, began to diſturbe the good and lucky beginning of this goldly biſhop. For notwithſtanding that godly Reformation of Religion, that began in the Church of England, beſides other Ceremonies, more ambitious then profitable, or tending to edification, they uſed to weare ſuch garments and apparell, as the Popiſh Biſhops were wont to doe. Firſt a Chymere, and under that a white Rochet, then a Mathematicall Cap with Foure angles, dividing the whole World into Foure parts; Theſe triſles, tending more to Superſtition, then otherwiſe, as hee could never abide, ſo in no wiſe could hee bee perſwaded to weare them. For this cauſe hee made Supplication to the Kings Majeſtie, moſt humbly deſiring His Highneſſe, either*

either to discharge him of his Bishopricke, or else to dispence with him for such Ceremoniall orders. Whose Petition the King granted immediately, &c.

But (I say) the Bishops would not. Yet at the length the fire reconciled them all, when they laid aside their Pontificall robes, and offered up their lives in sacrifice for the Truth.

Now if such a spirit did cleave to the very Chaire, then, when those pious men sate in it, who were Reformers of Religion for the Substance of it, and who afterward were persecuted, and suffered Martyrdome for the faith of Christ: What may wee expect in those Prelates, that shew themselves such enemies of that Religion, for which those suffered, and persecute the faithfull Ministers thereof, and are not content with those ceremonies limmited by the Lawes of the Land, but bring in a number of other Superstitious and Idolatrous Ceremonies of *Rome*, to the intollerable burthening of mens consciences, and insnaring of their Soules, Bodies and estates, both against the Law of God, and the Liberty which *Christ* hath purchased for us, and also the Lawes of the Land? Nor let our present Prelates glory, that they can shew us such Predecessors, Prelates, who were Martyrs, unlesse they themselues will therein be their Successors. *Bellarmine* makes it one note of their holy Mother Church, namely the Sanctity of the life of the authors, and prime Fathers of their Religion.

But as the heathen *Seneca* saith, *Qui genus jactat suum, aliena jactat.*

The *Iewes* were never a whit the more holy, for calling *Abraham* Father. But alasse our new

* *Successores omnes cupiunt esse, imitatores pauci: Saith Bern.*

Maſters account thoſe Martyrs fooles, in ſuffering for ſuch toyes, as the denyall of the Reall Preſence, and the like wherein they of *Rome* and our new *Romaniſts* can well agree: and for which they never meane to bee, but to make Martyrs.

Come wee therefore to thoſe uſurpations of the Prelates in ſucceeding ages. For wee meddle not with that rigidneſſe and ſtiffeneſſe which hath beene uſed all along with all extremity againſt ſuch godly and peaceable miniſters, whoſe conſcience could not yeeld to that Conformity which the Law of the Land ſeemes to require. And yet this I confeſſe, if ſuch bee the affinity, or rather conſanguinity between our Prelates, and thoſe of *Rome*, that neither Gods Law, nor mans Law, nor Religion, nor Conſcience, can containe them within thoſe liſts, which humane Lawes have confined them unto, but according to that Principle which they derive from their originall, and that Spirit of *Rome* which breatheth in them, they are ſo ſtrõgly biaſſed to wheele about to their Roman miſtreſſe, (as every element hath a naturall effection and inclination to its proper place, and reſteth not out of it) and if it bee not poſſible for them to governe as Fathers (as the Law intended) but that they muſt needs tyrannize as Lawleſſe Lords, and lift themſelves up in a tranſcendent degree above the Kings Lawes, ſo comming betweene Him and his people, as they intercept from the people that gratious influence of protection, which properly and by right appertaines unto euery good Subject from his naturall Prince againſt all ſuch uſurping Tyrants: and if they can doe no other, but ſhow what kind they come of, in labouring to overthrow the true Religion, to corrupt the

worſhip

worſhip of God with Superſtition and Idolatry, to trouble the peace of the Church, to captivate mens conſciences with their humane invention, and their bodies with their vexatiõs, in perſecuting God faithfull Miniſters lawleſſely, in ſtopping the courſe of the Goſpell by all the wiles and wayes, which eyther the pollicy or power of man can take: and if they cannot chooſe but hate the power of Religion, and the very name of holineſſe, and cry againſt it, and downe with it with might and maine, becauſe it croſſeth the courſe of their lives: and if they cannot but ſeeke the ruine of Chriſts Kingdome, being altogether Spirituall, and a Kingdome of righteouſneſſe, and not of this world, becauſe their owne is of this world, a Kingdome of pride, and pompe, a Kingdome of outward riches and glory; no way ſutable to the Kingdome of grace, and ſo they cannot ſtand together, but the one muſt fall: and in a word, if they cannot content themſelves with that title of Iuriſdiction, which the King by his Lawes hath conferred upon them, but they muſt needs pretend to hold it from Chriſt and his Apoſtles, thau which nothing is more derogatory to the honor of Chriſt, nothing more contrary to his Word, nothing more oppoſite to the example of Chriſt and his Apoſtles, while under pretence of their juriſdiction from Chriſt, they exerciſe ſuch Lordly tyranny, as the Gentiles did, which Chriſt prohibited to his Apoſtles; So as ſuch a claime from Chriſt is blaſphemous, as making Chriſt the author of their Antichriſtian uſurpations: All theſe things, and many more well conſidered; I confeſſe, were it a Law in England, as it was once amongſt the *Locrians*, that whoſoever would propound a new Law, ſhould come

with a halter about his necke, that if it pleaſed not the Senate, the hang-man was ready to doe his office: and the oportunity ſerved, I ſhould come with an halter about my necke, with this Propoſition, that it would pleaſe the great Senate of this Land to take into their ſaid conſideration, whither, upon ſuch wofull experience, it were not both more honorable to the King, and more ſafe for his Kingdome, and more conducing to Gods glory, and more conſiſting with Chriſtian Liberty, and more to the advancement of Chriſts Kingly office, which by uſurping Prelates is troden downe, that the Lordly Prelacy were turned into ſuch a godly government, as might ſuite better with Gods Word, and Chriſts ſweet yoake: I ſpeake not this (God is record) out of any baſe envy to their Lordly honour and Pompe, which is farre beneath my envy: but rather for the good of their ſoules. *Bruno Siguinas* when a Biſhopricke was offered him, refuſed it, ſaying, *A Biſhopricke was altogether to bee forſaken of that man, that would not bee ſet at Chriſts left hand.* And Pope *Marcellus* 2 (as *Onuphrius* relates in his life) ſmiting his hands upon the table, ſayd, *I doe not ſee, how they who poſſeſſe this high place, can bee ſaved.* And * one ſaith, *Hee who loveth primacy upon earth, ſhall find confuſion in heaven.* And how many doe wee read of, that have ſome refuſed, and others disburdened themſelves of their Biſhopricks? *Claudius Eſpencæus* (in *Timotheum, Digreſſ. lib. 3. cap. 4.*) preſents us many notable examples of pious and learned men, who refuſed Biſhopricks in good earneſt, and not with a counterfeit. *Nolo, Nolo.* And our Saviour Chriſt ſaith, *It is hard for a rich man to enter into the Kingdome of Heaven.* But this is ſtrange

Centur. Magd. 12. cap. 10.

* *Chryſoſt. See our Homily for Whitſud. day. part. 2.*

Divi-

Divinity in theſe dayes. But I ſpeake this wiſhing their ſalvation, not deſtruction. And this by the way. But according to our Text, wee are profeſſedly againſt all thoſe uſurpations and innovations, which the Prelates of later dayes have haled in by the head and ſhoulders, being beſides and againſt the Law of the Land, and much more againſt the Law of God.

And theſe innovations or changes wee may reduce to eight generall heads.

1. Innovation in Doctrine. 2. Innovation in Diſcipline. 3. Innovation in the worſhip of God. 4. Innovation in the Civill governement. 5. Innovation in the altering of Books. 6. Innovation in the meanes of knowledge. 7. Innovation in the rule of faith. 8. Innovation in the rule of manners. Firſt, they have laboured to bring in a Change in Doctrine: as appeareth by theſe inſtances. 1. By procuring an Order from King *Iames* of famous memory to the Vniverſities, that young Students ſhould not read our moderne learned writers, as *Calvin*, *Beza*, and others of the reformed Churches, but the Fathers and Schoolemen. This (I ſay) muſt needs bee of the Prelates procuring, it being no part of that noble Kings meaning, that Schollers ſhould bee debarred from the reading of thoſe excellent, and orthodox authors, whom himſelfe ſo much approoved and magnified, both for their great learning, ſound judgement, and religious lives. For did not that excellent King give the right hand of fellowſhip to thoſe reformed Churches, which thoſe authors had either planted, or watered with their famous labours, when hee ſayd, *Hee would exhort all thoſe reformed*

Churches

K. Iames his Workes. Declaration againſt Vorſtium, p. 356.

Churches to joyne with HIM in a Common Councell, for the extinguiſhing and remaunding to hell thoſe damnable Hereſies, which then began to ſpring up among them, by the meanes of thoſe Seed-ſmen, Arminius and Vorſtius? And were not the learned Workes and Writings of thoſe Worthies of the Reformed Churches (next after the Scriptures) the moſt fit to cope with thoſe Hereſies, as being better exerciſed againſt them? And doth not the King (pag. 377.) call that *the Orthodox faith, which the reformed Churches did profeſſe*, and whereof *Calvin, Beza, Zanchie, Iunius*, and others, were the planters and founders amongſt them? And in particular, did not King *Iames* commend *Calvin*, as the moſt judicious and ſound Expoſiter of the Scripture? Nay, can any man bee ſo impious, as to imagine King *Iames* ſhould doe any act in prejudice of *Calvin, Zanchie, Beza, P. Martyr*, and the reſt, whoſe names and reputation * *Arminius* himſelfe laboured tooth and nayle to diſgrace, that ſo hee might advance his owne cauſe? Did not King *Iames* write to the *States* againſt *Arminius*, calling him that Enemy of God? How then can any man be ſo injurious to the memory of that Orthodox King, as to thinke hee ever intended to inhibit young Students the reading of thoſe excellent, judicious, learned, illuſtrious lights of the Church, and to reſtraine them to the ancient Fathers and Schoole-man, in whoſe writings, though many things be good, and excellent, yet their workes are not without their *nævi*, or ſpots, ſo as they that reade them muſt *Margaritas è cæno legere*, Gather Pearles out of the mud, as *Virgil* ſaith of the reading of *Ennius*. And young Students have not the maturity of judgement, to put an exact difference, to make choiſe of

* De Præfatione ad Eccleſias ante Acta Synodi.

of the things that are excellent, and to leave the refuse. And as the same * King *Iames* applies that old Verse to this purpose, * *Quo semel est imbuta recens servabit odorem Testa diu.* The vessell will taste a long time after of that liquor, wherewith it is first seasoned. And what shall become of the little brooks, if their fountaine bee corrupted? So the King. And wee know, that the Fathers and Schoole-men, being commended, and presented to young men in the habits of venerable antiquity, are apt to beget in them the greater reverence and credence to their writings, in comparison of those that are moderne, and as it were but of yesterday. And therefore young Students had need rather to bee admonished not to meddle with Fathers and Schoole-men, till they come to riper yeeres, and bee well seasoned with the pure liquor of Trueth, both immediately drunke in from the fountaines of the Scriptures, and derived by those uncorrupt Conduit-pipes, the Divines of the Reformed Churches. An unexpert Sea-man, must not adventure his vessell on the Seas, without an experienced Pilot, that knowes the Shelues, or shallowes, and Rocks, least he commit ship-wrack before he be aware.

Againe, wee know what a learned Champion King *Iames* was against Popery. Now an injudicious Reader, not being well grounded aforehand, comming to read some Fathers and Schoole-men, may in some passages (perhaps foysted in by the false fingering of the Monks; as many of the writings in the volumes of the Ancients, are factious and spurious) bee infected with the poyson of Popish error and Superstition, before hee be aware. Therefore how can wee imagine, that any such Order was the Kings, but

* *Ibid. pag.* 366.
* *Or Quod nova testa capit, inveterata sapit.*

rather that it proceeded from ſome of the Prelates about him, thereby the more eaſily to make way for the accompliſhing of their plot, ſo long a hammering for the reinducing of Popery.

And to this purpoſe they procure another order in King *Iames* his name, for the inhibiting of young Miniſters to preach of the Doctrines of Election and Predeſtination, and that none but Biſhops & Deanes ſhall handle thoſe points. And after that, there is ſet forth a Declaration before the Articles of Religion in King *Charles* his name, which (though as wee noted before) it was farre from his Majeſties pious intention to inhibit any part of Gods truth to bee preached, but the contrary hereſies, yet the Prelates perverted and extended it to an univerſall ſilencing, and ſuppreſſing of all thoſe ſaving Doctrines, of Election, Predeſtination, effectuall vocation by grace, aſſurance, perſeverance in oppoſition to the contrary Arminian hereſies; ſo as neither Prelates nor Presbyters muſt meddle with them. Thus the Doctrines of the Goſpell muſt be for ever huſht, & layd a ſleep. Thus our Articles of Religion, to which all our Miniſters ſubſcribe, are hanged up upon the wal, and caſhered, as the heathen Oracles of old. Thus the Miniſtry of the Goſpell is at once overthrowne, and nothing but orations of morality muſt be taught the people. And herein doe our Prelates follow the rule of *Contzen* the Ieſuite in his Politicks, who preſcribes this rule of ſilencing Controverſies, as an excellent way for reſtoring their Roman-Catholicke Religion in the Reformed Churches. For if truth and error bee both ſuppreſſed, truth by and by vaniſheth, but errour doth by neceſſary conſequence come inſtead thereof, and prevaile.

Contzen: Politic.

vaile. As if a man ſhould bee hoodwinck it for the ſpace of 24. houres, that hee ſhould neither ſee the day, nor the night, by this meanes all is night to him. Nor is this a deviſe of yeſterday: but Satan had broached it long agoe. For the Centuriators obſerve, *that the Authors and Advocates of corruptions and errours, procuring by their flattery and faire ſhowes to great men, an opinion of great learning, and ſo much the greater, by reaſon of their high Grace and dignity which makes them the more admired; and being the Patrons of great mens vices; therefore, thoſe errors being oppoſed by the Orthodox, they labour to compoſe all Controverſies with an Amneſtia, or ſilencing of all diſputes, and by that meanes they wickedly preſume to reconcile Chriſt with Belial, Truth with Errour, a believer with an infidell. So as the Emperor Anaſtaſius, being a favourer of the Arrian hereſy, was mooved by ſuch counſels, to bury the Controverſies of the principall heads of Doctrine under an Amneſtia. But in vaine: This counſell is not of God, but of men. Vnder this cloake and patronage of Amneſtia, doe corruptions, and other plagues of the Church of God increaſe. Let therefore all Potentates of this World learne, that the moſt waighty Controverſies of the Articles of faith cannot be aboliſhed, or quieted by Amneſties: but rather let them be determined by the Word of God, &c.* So they. The like did the Arrian Biſhops in a Councell, at *Seleucia*, called by *Conſtantius* an Arrian Emperor, who did therein ſuppreſſe by a perpetuall *Amneſtia* the mention of *homouſios* and *homoiouſios*, that ſo they might coyne a new faith, and utterly extinguiſh that of the Councell of *Nice*. Thus wee ſee the antiquity of this practiſe. But wee have before ſufficiently cleared our gratious Soveraigne from having the leaſt intention of

Centuria. 6. Epiſtola Dedicatoria.

Nefarie conciliare præſumunt. Creſcunt ſub Amneſtias pallio ac tutela corruptele, & aliæ Eccleſiæ Dei Peſtes. Diſcant igitur omnes hujus mundi Potentates &c. See Athanaſius de Synodis Arimini, and Seleuciæ. Epiſt. ad Orthodoxos. Alſo Centur. 4. cap. 9. de Synodo Seleutia.

Suppreſſing any part of Gods truth by that his Declaration, but only of the cõtrary errors, although the Prelates do pervert & preſſe it upõ Miniſters for the Suppreſſing of thoſe very truthes or doctrines of our Church, clearly, though briefly expreſſed in the 39 Articles, and eſpecially that of Election & Predeſtination; as before wee noted. Now will any man Say, that the Declaration is prefixed to the Articles, that they ſhould bee void and of none effect, or that they ſhould bee as a noſe of wax, or a *Delphicke* Oracle, to bee taken in two contrary ſenſes? Its impoſſible. And therefore it is too great impiety to faſten ſuch a diabolicall practiſe upon the Sacred perſon of ſo noble a King, as the author of it.

But in the meane time a fearefull innovation of doctrine is by this very meanes broken in upon us. Now the doctrines of Gods free grace and mans ſalvation, are huſht, and baniſhed out of Citty and Countrey. For where is there a Miniſter almoſt among a thouſand, that dare cleerly and plainly according to the Word of God, and the Articles of our Church, preach of theſe moſt comfortable Doctrines to Gods people, and ſo ſoundly and roundly confute the Arminian hereſies, repugnant thereunto? Although both by Gods Word, and by our Ordination, we are bound thereto. So as the matter of our preaching muſt bee but morality at the beſt. The miſtery of God touching his Grace may not be opened, as it ought.

Acts.20. 26.27:28.

Booke of Ordination. After the Oath of the Kings Supremacy.

And to this purpoſe *Mountagues* Appeale (the firſt part allowing altogether of Arminianiſme, the ſecond of Popery) was publiſhed, and that by the ſpeciall approbation and allowance of the Prelates. But it pleaſed our Gratious Soveraigne to call it in. Alſo

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the Hiſtoricall Narration, being a notorious packe and plot of knavery, for the concluding of the Arminian Tenents to be the doctrins of the Church of England, was by them publiſhed, being allowed in London houſe. Although the Archbiſhop that then was, called it in. Alſo D. *Iacksons* bookes were to maintaine Arminianiſme. So that booke of a nameleſſe author, called Gods love to mankinde, although it hath no expreſſe priviledge, yet it goes abroad by connivence, being printed, as they ſay, in London. Alſo *Coſens* Private Devotions, which did maintaine prayer for the dead, till after the out-cry, being queſtioned in Parliament, that point was purged out, but yet the whole booke is popiſh, & weares the Ieſuites badge in the front of it. Alſo a Sermon of one *Browne* preached in Oxford, in the prayer whereof printed before the Sermon, is an expreſſe prayer for the dead. And it paſſeth for currant uncenſured. Alſo the booke of *Franciſcus à S. Clara*, which hath beene now thrice printed and that in London (as they ſay) & much applawded of our Innovators; and moſt boldly dedicated to the Kings Majeſty, and (they ſay) preſented to the King by a Prelate; the ſcope whereof is, to reconcile our Religion, and ſo *to caſt of the old man, that is, the *Calviniſticall*, to reduce our Church to Mother *Rome* againe. In ſo much as he indeavors by ſhuffling, and packing, and falſe dealing, with his paraphraſes upon all our 39. Articles to make his owne game ſo faire, as he hopes to win us backe againe to *Rome*. Yea, he ſaith, we agree in juſtification inherent by workes; which is to reconcile light with darkneſſe. And *Article* 37. hee labours to reduce our King unto Subjection to the Apoſtolicke Sea, the Pope. Thats their ayme indeed,

Dr. George Abbot.

Epiſt. Apologet. in fine.

Epiſt. Apologet.

as being the principall Fundamentall, wherein consists the unity of all Churches under one Head, the Pope. And all this according to the sence of Trent. Now let any man but of common sence judge. The Pope being cast out of this Kingdome, with all his false doctrines, can any man imagine, that the Articles of our Religion could beare any such sence, as to bring us backe againe to *Rome*, to bring our King under the Popes girdle againe, to conspire with all those blasphemous doctrines and decrees of that most Antichristian Councell of Trent? What man in the world, were he not a Iesuited Divell incarnate, but would have blushed and beene ashamed to have undertaken such a monstrous Task as this, to reconcile the Articles of our Religion with the Councell of Trent? How comes it then to passe, that till now of late, all our grave and learned Divines, yea Prelates and others, have maintained an immortall warre, and which can never admit of a Truce, against the Pope and all his Antichristian heresies packed up in that Diabolicall Councell of *Trent*? And their learned workes doe still live, and that with triumphant Lawrells upon their heads, standing to this day unanswered and unanswerable? And yet one *Franciscus* a St. *Clare*, with the very breath of *Ipse dixit*, will on a sudden overthrow all the writings of those Worthies, and by a Romish racke, serue up our very Articles, to speake whatsoever language Mother *Trent* will have them. For this take another instance or two. One is our Eleventh Article, which shewes our Instification to bee by faith, without the concurrence of workes in justification: and whereas our Homily by him alledged (Probl. 22. versus finem) Saith, That the habit or act of Faith in us, doth not

not juſtifie us, for this were to attribute juſtification to ſome vertue, or act in us, &c. *Videtur* (ſaith hee) *negare juſtitiam inhærentem, ſed vere nihil minus intenditur, quia ſtatim ſubditur; Deus eſt qui juſtificat:* This ſeemes (ſaith hee) to denie inherent righteouſneſſe, but in trueth, nothing leſſe is intended, becauſe it is by and by added, It is God that juſtifieth. Now ſee this mans impudent non-ſence. The whole ſcope of the Homily is, to ſet forth moſt clearely the formall cauſe of our juſtification, to bee, by imputation of Chriſts Righteouſneſſe, which Gods free mercy accounteth ours, not in any worke of grace in us, *in whole, or in part*, no not in faith it ſelfe, as it is an habit, or act inherent in us, but as an inſtrument apprehending and applying Chriſt. And it utterly and expreſly excludeth al inherent righteouſneſſe in us, and all merit of workes, as the * greateſt arrogancy and preſumption of man, that Antichriſt could ſet up againſt God. *So as the Homily ſetting downe* theſe two as oppoſite one to the other, namely, *Faith as a vertue in us, doth not juſtifie us*, and, *It is God that juſtifieth*: with what mouth of impudency can any man Say, that the Homily intended nothing leſſe, then to exclude juſtification by workes? But hee hath gotten a Diſpenſation from the Father of lies, and from the Pope, to coyne brutiſh lies at his pleaſure. Adde wee a ſecond inſtance, which is that of the 24. Article, concerning Prayer in an unknowne tongue in the congregation, in theſe words: *It is a thing plainly repugnant to the Word of God, and the Cuſtome of that Primitive Church, to have publike prayer in the Church, or to Miniſter the Sacraments in a tongue not underſtood of the people.* Now what doth *Franciſcus* paraphraſe upon this? Namely, *that this Article*

Homil. of ſalvation. Part. 2. pag. 15. 16. 17.

** Pag. 17. ibid.*

Article 24.

ticle determineth, it is repugnant to the Scriptures, that is, not to the doctrine of the Scriptures, as if it ordained any thing to the contrary, but to the writing, or tradition of the Scripture, which among the Corinthians *was in the vulgar tongue.* Here al that heare, may hisse. But what saith he to the 28. Article, which condemneth *Transubstantiation?* Surely his Reconciliation heere is at a stand. For hee is forced to Say, that *Negare Transubstantiationem divina, &c.* To deny divine *Transubstantiation*, in this fearefull Mystery is againſt the verity of Faith, as it is defined in the *Councels of Lateran, & Trent.* It is well then. Herein, in the point of Transubstantiation no Reconciliation betweene us and Trent. Then what hope hath he to reduce us to Rome, or to re-erect his Masse in England? yes he hath one hope. What is that? By calling here a nationall Synod. Of whom? Not of those whom he calls Calviniſts and Puritans, who are of the Orthodox party. For he sayth,* Deponentes secundum pristinam conversationē verterem hominē (nempe Calviniſticum) qui corrumpitur &c. *Putting off, as touching the former conversation the old man (to wit, the Calviniſticall) which is corrupted.* And in his Paraphrase on the 37. Article, utinam denuo &c. *Now I would to God, that by publick authority, the matter for the dignity of it* (Puritanis non intermixtis, the *Puritans not intermedling, or intermixt*) *might out of an affection of revnion, be throughly scanned. For I know the Puritans abhorre this. For they fly all communion with us, and abominate us as the body of Satan and Antichriſt; as Cassander said of some Christians.* This doth Franciscus apply to the Puritans, whom he would have vtterly excluded from a Synod, assembled to revnite Rome and England. And can ye blame him? Did not the

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the Trent-Conventicle in truth, though they pretended the contrarie, exclude Proteſtants from them? And did not the Proteſtants, being invited * as warily refuſe to come, and that by the example of *Iohn Huſſ*, when they might anſwere the Popes counterfet invitatiõ, as the Fox did the ſick-Lyon, refuſing to viſit him in his dẽne, Quia me veſtigia terrent, &c. *No, no quoth Renald, for full well I ſee, All foot-ſteps towards you, none towards me.* Now who are thoſe Puritans he excepts againſt, as not to be admitted to the Synod? Perhaps he may find ſome few Puritan (tantum non in Epiſcopatu) Biſhops that are for doctrine Orthodox; So alſo many Doctors and Divines that are Orthodox; theſe muſt have noe place in his Synod. And why? Good reaſon. For how els will he reconcile Romes night, and our Engliſh twilight together in one League, if the meridian light come betwene? Or how ſhall Romes cold and liveleſſe religion have fellowſhip with our Lukewarme Neuters, and moderate men, if true Chriſtian zeale come betwene, and make an interruption? Away, therefore with Puritans, and Calviniſts out of their Synod. Who then? Onely peaceable and indifferent men, as *Ely*, *Chicheſter*, and all other well affected to Rome, and above all, the Arch-Prelates, as to whoſe definitive ſentence all other Divines muſt vaile Bonnet, captivate their judgements, and therein reſt themſelues. For theſe, or one of them with his mighty traine, is able to ſweepe downe the third part of the ſtarres of heauen. But this by the way for *Franciſcus*. And to this agreeth the common cry among the Factioniſts, and Factors for *Rome*, that wee and they * differ not in Fundamentalls. Yea, a great Prelate in the High Commiſſion Court, ſaid openly at

* *See Hiſtor. Coun. Trid. lib. 1.*

* *Contrary to the 19th Article: The Church of Rome hath erred in matters of faith, and Homily for Whit-Sunday Second part.*

the Cenſure of Dr. *Baſtwick*. That wee and the Church of *Rome* differ not in *Fundamẽtalibus*, but onely *circa Fundamentalia*. Though the diſtinction bee abſurd, it being all one, according to the *Apoſtle*, to erre in *fide, & circa fidem*. For *circa fidem*, concerning, or about faith, men may make ſhip-wracke. Yet this hee ſpake, in defence of a little Pamphlet of one *Chowne*, which he dedicated to his Lordſhip, wherein hee affirmeth, That the Church of *Rome* and wee, differ not in *Fundamentalibus:* and that the Church is one over the World, whereby he would conclude our Church to be one & the ſame with that of Rome. And to this purpoſe is that of Dr. *White*, in his Epiſtle Dedicatory to the Lords Grace of *Canterbury*, before his diſcourſe of the Sabbath, in theſe words: *But from this which is delivered, I ſhall intreate your Grace, and all other impartiall, and intelligent Readers to conſider, the vncharitable conſtruction of Romiſh adverſaries, who from the riſing up of ſome Schiſmaticall Spirits among ſt us, conclude, that the maine body of our Church is Schiſmaticall.* And *pag.* 5. *ibid.* Now Schiſmaticall (heere) muſt needs be in relation to the Church of *Rome*: as from which Romiſh adverſaries, object wee are Schiſmaticall: which *Dr. White* cleareth, and calls it *an vncharitable conſtruction of Romiſh adverſaries*. So as heere is a change of our very Church, and a bringing of us back to a reconciliation & union with the Church of *Rome*, as from which wee have made no ſuch Schiſme, as they uncharitably charge us withall. And thus will come in an univerſall change in all our Doctrines. As in the Commencement at *Cambridge*, not long agoe, was openly maintained juſtification by Workes: * And *Shelſords* booke will proove juſtification *by Charity*. And that

1. Tim. 1. 19. Peritopiſtin enavagyſan. circa fidem, naufragaverunt Latin. Chonæi Collectiones Theologicæ. Cap. 16.

Diſcourſe of the Sabbath. Epiſtle Dedicatory pag. 4. See the Anſwere to it.

* As Fr. à Sancta Clara (in Artic. 23.) maketh mention, & much glorieth of. pag. 190 191. Editio 9. Lugdun. 1. London. 1635.

that * the *Pope is not Antichrist*, contrary to the resolved Doctrines of our Church, in our Homilies, and elsewhere. As Homily against wilfull rebellion, part. 6. *The Pope is the Babilonicall Beast of Rome, &c.* Also the Second part of the Sermon for *Whit-sunday: The Pope, the Devill, and all the Kingdome of Antichrist.* And in a Prayer for private Families in the Communion-Booke, by publike authority, *Confound Satan and Antichrist, &c.* And *Shelfords* Second Treatise, is to beate downe true Preaching and Pulpits; for hee saith, hee *cannot finde a Pulpit in all the Scripture:* How? Did the old Priest never read the 8. of *Nehemiah*, appointed to bee read for the 27. of *May*, wherein hee might find both a Pulpit, vers. 4. and Preaching, vers. 8? I omit many more passages in that *Authour*, of the like nature, all contrary to the expresse Doctrines of our Church, according to the Scriptures. And yet this Booke was licenced by the Vicechancellor of *Cambridge* that then was, Dr. *Beale*, and published at the very Commencement (whereat my selfe then was) that so it might poyson all England.

Adde wee hereunto another Booke, intitled the *Female glory*, By *Anthony Stafford*, printed by authority, 1635. Wherein hee mightily deifies the Virgin *Mary*, calling her, *The* * *grand white immaculate Abbesse of the Snowie Nunneries of these votaries, to whom hee* speakes, before whom hee would have them *to kneele, presenting the All-saving babe in her armes, with due veneration.* Loe heere a change of our God into a Goddesse. And * there hee commends *the Sacred Arethmitick in praying on their beades.* And pag. 153. hee commends *Candlemas day for the Lights burning, and Masse-singing, taken from the Heathen*

* *Against all our worthy Divines as Dr. Iohn White in his way to the true Church. Sect. 61. n. 4. For as much as the State of the Papacy, the Pope and his Religion, is Antichrist; wee say, all that obeyed the same, are eternally damned. So he. See also Dr. Whitakers de Antichristo. Also Dr. Downham, D. Abbot, D. Sharpe, D. Suteliffe and others. And our Homilies (just ar omnium) call the Pope The Babylonical Beast of Rome: and the Church, The Kingdome of Antichrist. For White l. 2. a serm. 6. against Rebellion.* * *Pag. 148.* * *pag. 157. Our sweetest Lady.*

Heathen guiſe, and converted into Chriſtian. And, That which Was performed by Superſtitious Idolaters in honour of Ceres and Proſerpina (Heathen Goddeſſes) may bee turned into the prayſe and glory of the Virgin Mary: And pag. 209. The Aſſumption of his Lady is ſet forth with a picture, how ſhee is taken up into Heaven with Verſes. And pag. 212. Hee ſeemes to hold the Virgin Mary to have beene without ſinne. And pag. 219. 220. Hee boldly beares himſelfe upon the approbation of the Church of England, in magnifying the Virgin Mary, as conſidered, not as a meere Woman, but as a type and Idea of an accompliſht piety. And pag. 158. of Sanctity it ſelfe. And pag. 220. hee preferres the errour of the adoring extreme, before the Puritans, neglecting of her in calling her Mal, Gods mayd, and rejecting Hayle Mary full of grace. And pag. 223. hee ſaith, Of one thing I will aſſure them, Till they are good Marians, they ſhall never bee good Chriſtians. And pag. 235. Of ſundry Grandees, hee ſaith, All which are Canonized for Saints, having erected and dedicated Temples to her memory. Neither have the Princes of this our Ile beene defective in doing her all poſſible honour, and in Conſecrating Chappels and Temples to her memory. And ibid: My arithmeticke will not ſerve me, to number all thoſe, who have regiſtred their names in the Sodality of the Roſary of this our Bleſſed Lady: the originall is derived from the battaile of *Naupactun* gained by *John of Auſtria*, and the Chriſtians, which victory was attributed to the interceſſion with her Sonne. And pag. 236. hee recites the many holy orders of this Sodality, Styling them, Great, worthy and pious people, and concludes thus, For ſhame, let not us alone

* Pag. 154. 155. This day made holy by the purification of the Mother.

And pag. 21. hee calls her white ſpotleſſe ſoule.

And pag. 37 Purity it ſelfe.

And pag. 45. Her all-holy heart.

As pag. 130 All holy Lord. So pag. 60.

Pag. 236.

alone deny her that honour and prayſe, which * all the world allowes her. And pag. 247. he Invocates her, ſaying, O pardon, gratious Princeſſe, my weake indeavours to ſumme up thy value, &c. And pag. 248. Thou deſerveſt a Quire of Queenes here, & another of Angels, in heaven to ſing thy prayſes, &c. And, I confeſſe, O my ſweeteſt Lady. And pag. 249. To give thee an eſtimation anſwerable to thy merit, is a thing impoſſible, I muſt therfore be cõtent to do by thee, as the ancient heathen did by the images of their gods, when by reaſon of their height they could not place the Crownes, they humbly layd them at their feet: many more paſſages might be added: as pag. 150. he cals her, womans deereſt miſtriſſe. And pag. 32. *a glorious Empreſſe.* And pag. 3. *Empreſſe of this lower World.* And pag. 2. *If Chriſt was faire above the Sons of men, ſhould not ſhee bee ſo above their daughters?* And in his Epiſtle to his feminine reader, ſpeaking of the Virgin Mary: *This is ſhee, who was on earth a confirmer of the good, and a reformer of the reprobate. All her viſitants were but ſo many converts, whoſe bad affections, and erronious opinions, the ſweetnes of her diſcourſe had rectified. The Leproſy of ſinne was her dayly cure, and they, whom vice had blinded, were by her reſtored to their inward ſight, & their proſtrate ſoules adored divine, Majeſtical vertue, reſiding in this Sacred Temple. The knowledge of her humbled the moſt proud natures, for the luſtre of her merits rendered their owne obſcure.* And in his Epiſtle to the Maſculine Reader: *Truly I believe, that the under-valuing of one ſo great, and deare in Chriſts eſteeme (as his Mother) cannot but bee diſpleaſing to him, and that the more we aſcribe to her, (ſetting * invocation apart) the more gracious wee appeare in his ſight.* And hee concludes it thus: *I will onely adde this*

Lo here the new great Goddeſſe, Diana, whom the whole Pontifician world worſhippeth.

* Here he contradicts his owne practiſe, as pag. 247. O pardon gratious Princeſſe &c.

that ſince the finiſhing of this Story, I have read a booke of the now Biſhop of Chiceſter, intituled Apparatus, &c. and I am glad to find that I have not digreſſed from him in any one particular. So hee. Loe therefore what a Metamorphoſis of our Religion is here. Here is a new goddeſſe brought in amongſt us. The author glorieth, *that hee is the firſt who hath written* (as hee ſaith) *in our vulgar tongue, on this our Bleſſed Virgin.* And God grant he be the laſt. But he beares himſelf in al this upon the Church of *England*, where, I pray you? At laſt I perceive this Church of *England* is the now Biſhop of *Chiceſter* in his *Apparatus, &c.* From whom *he hath not digreſſed in any particular.* And ſurely it were ſtrange that ſuch a myſtery of iniquity could bee found, but in a Prelate, and in this one by name for a tryed Champion of *Rome*, and ſo a devout votary to his Queene of heaven.

Againe, they have laboured to make a change in the doctrine of obedience to Superiours (of which wee ſpake before) ſetting man ſo in Gods Throne, as all obedience to man muſt bee abſolute, without regard to God, and conſcience, whoſe only rule is the Word of God. But wee ſpake of this ſufficiently before.

We will conclude with one inſtance more touching change in doctrine, and that is, concerning the doctrine of the Sabbath, or Lords-day, wherein our novell Doctors have gone about to remoove the inſtitution of it from off the foundation of divine authority, and ſo to ſettle it upon the Eccleſiaſticall or humaine power. For maintenance hereof they have ſtrained the vaines of their Conſcience, no leſſe then of their braines. And they are ſo mad upon it, that no ſhame will ſtay them, till confuſion ſtop their mouthes. It is reported, that

Doctor

Doctor *White* hath ſent an anſwer to *A. B.* which is now at the preſſe. Surely, hee will ſacrifice all the remainder of his reaſon (if any be left in him) upon it. Sure I am, he can never anſwer it, except with rayling and perverting, wherein lyeth his principall faculty, in fighting againſt the truth, which (be hee well aſſured) is too hard for him, and all his confederates. But herein hee hath great advantage, that hee may print what hee will at hand: But the contrary ſide with much difficulty and delay. Otherwiſe hee had had his hand full before now, when he ſhould have beene put to the taske to anſwer the full anſwer at large, to his tedious Treatiſe, of which *A. B.* was but a taſt. Well, thus much of the firſt and grand change, to wit, in doctrine, which our Prelates, eſpecially of late dayes have beene a hammering, and now almoſt (except the Lord Chriſt ſtrike in, and prevent them) brought to perfection. We ſhall bee much ſhorter in the reſt, and diſpatch them in a Word; becauſe they have beene touched before.

The next change is, innovation in Diſcipline, which in a word is this, that whereas of old, the Cenſures of the Church were to bee inflicted upon diſordered and vitious perſons, notorious livers, as drunkards, adulterers, hereticks, Apoſtates, falſe teachers, and the like: now the ſharpe edge thereof is turned mainly againſt Gods people and Miniſters, even for their vertue, and piety, and becauſe they will not conforme to their impious orders. Our Homily proves *Rome* no true Church, as wanting the three eſſentiall markes, the Word, Sacraments, and Diſcipline. And of this laſt it ſaith: *Chriſt ordained the authority of the Keyes to excommunicate notorious ſinners, and to abſolve them which are truly penitent.*

Dat veniam Corvis, vexat cenſura Columbas.

They

They abuse this power at their owne pleasure, as well in cursing the godly with Bell, Booke, and Candle, as also in absolving the reprobate, which are knowne to be unworthy of any Christian society. And what can the Prelates and their Court say for thẽselues, why that of *Bernard* may not be applied to them, which hee spake of the Prelates in his time? *Quem dabis mihi de numero Episcoporum, qui non plus invigilet subditorum evacuendis, marsupijs, quam vicijs extirpandis? Vbi est, qui flectat iram? Vbi est, qui prædicet annum placabilem Domini? Propterea relinquamus istos, quia non sunt Pastores, sed traditores, & imitemur illos, qui viventes in carne plantaverunt Ecclesiam sanguine suo. Successores omnes cupiunt esse, imitatores pauci.* Whom wilt thou shew mee of all the Bishops, who is not more vigilant to empty the peoples purses, then to root out their vices? Where is hee that seekes to appease wrath? Where is hee, that preacheth the acceptable yeere of the Lord? Wherefore let us abandon these men, because they are not Pastors, but Traytors, and let us imitate those, who living in the flesh, have planted the Church with their blood. So hee. I will not speake of their domesticall discipline, but for the present; and for brevity sake, passe it over. But from the beginning it was not so. * *Hierome* saith: *A negotiating Clerke, and of poore rich, of ignoble glorious, fly from, as from a kind of plague.*

* Negotiatorem clericum & ex inopi divitem, ex ignobili gloriosum, quasi quandam pestem fuge. Hieron. ad Nepot.

The 3. Change is in the worship of God; which they goe about to turne inside outward, placing the true worship, which is in Spirit and Trueth, in a Will-worship of mans devising, consisting in some externall complements, and gesticulations, as cringing & crouchings, bowing, or standing upright at some Scriptures,

more

more than at others; also a punctuall observance in these formalities, as in bowing to the name of Iesus, to the Communion-table, or rather Altar, as to the Mercy-seat, as * they teach in their books, praying with their faces towards the East, thus tying God to a fixed place, standing at reading of the Gospell, and the like. Also reading their second service at their Altar, as we touched before, & many the like. And who so wil not worship after their new fashion, their new discipline is to excommunicate them, or to bring them into the High-cōmission, a place which they make worse thē Purgatory it selfe. Al which oppression, being an innovation, is directly contrary to the Act of Conformity before the Cōmunion Booke, bringing the Prelats into little lesse, then a *Præmunire*.

*Reve. Schelford. Morton. Dr. White. Dr. Pecklington.

The 4. change is in the civill govermēt, which they labor to reduce & transferre to Eccleſiasticall, while they seeke to trample upon the Lawes of the Land, & step between the King & his people, exercising such a lawlesse tyranny over their bodies & goods (as also over their cōsciences) as is more intollerable, then the *Egyptian* servitude of *Israel* under their Taskmasters, in regard wherof (the * Prelates power over-swaying the subjects right in the free use and benefit of the Lawes) the people of the Land are used, rather as vassals & slaves to the Prelates, then as the free subjects of the King. And this is the case of all *England* at this day, the people every where groaning & sighing for this their bōdage, & their miserable vexations in the Eccleſiasticall Courts. Well, could they but cry mightily to the Lord, and make their just complaints to his vicegerent their King, as their cause requireth, hee would quickly send a *Moses* to deliver them. And so much the more should they bee sensible

*See before, the Bp. of London in the High-Commission, threatning those, that should bring Prohibitions to that Court. Cum duplicantur Lateres, tunc venit Moses.

of this evill, by how much the glory of the Kings governement over a free people, according to his righteous Lawes, is lamentably eclipſed, his power infringed, and his regall Prerogative undermined.

The fifth innovation, is in the altering of Prayer-Bookes, ſet foorth by publicke authority. And firſt in the Communion Booke, ſet forth by Parliament, and commaunded to bee read, without any alteration, and none other, they have altered Sundry things: as in the Collect for the Queene, and the Royall Progeny, they have put out *Father of thine elect, and of their Seed*, as it were excluding the King, Queene, and Seed Royall, out of the number of Gods Elect. Alſo in the Epiſtle for Sunday before Eaſter, *That in the name of Ieſus*, they haue turned into, *At the name of Ieſus* that ſo it may make the fairer colour for their forced bowing to the name of Ieſus: for which there is neither Scripture, nor ancient Father.

In the Editions ſince 1619.

Altered ſince 1619.

The ſecond Booke, is the Prayers ſet forth by authority of Parliament, for Solemne thankeſgiving for our deliverance from the Gun-powder Treaſon, of the Papiſts, on every Fifth of November: where in ſtead of this paſſage, *Root out that Babiloniſh and Anti-chriſtian Sect, which ſay of Ieruſalem, &c.* They in the laſt Edition, 1635. ſet it downe thus, *Root out that Babiloniſh and Antichriſtian Sect OF THEM, which ſay of Ieruſalem*, &c. Now whereas the words of the Originall copy doe plainely meane, That all Ieſuites, Seminary Prieſts, and their confederates, are that *Babiloniſh and Antichriſtian Sect, which ſay of Ieruſalem*, &c. This latter Booke either reſtraines it to ſome few, that are of that mind, or elſe mentally transferres it to thoſe Puri-

tans,

tans, that cry, Downe with Babilon, that is, Popery, which theſe men call Ieruſalem, and the true Catholike Religion. Againe, in the ſame Prayer, the old copy hath theſe words, *And to that end, ſtrengthen the hands of our gracious King, the Nobles and Magiſtrates of the Land with Iudgement & Juſtice, to cut off theſe Workers of Iniquity (whoſe religion is rebellion, whoſe faith is faction, whoſe practiſe is murdering of ſoules and bodies) and to root them out of the confines of this Kingdome, &c.* But the new Booke hath it thus, *And to that end ſtrengthen the hands of our Gratious King, the Nobles and Magiſtrates of the Land, with Iudgement and Iuſtice, to cut off theſe workers of iniquity, WHO TVRNE RELIGION INTO REBELLION, AND FAITH INTO FACTION.* Thus theſe Innovators would not have the Popiſh *Religion* to be termed *Rebellion*, and their *faith Faction*, as the ancient copy plainly ſhewes it to bee: but turne it off from the religion, to ſome perſons, which turne religion into rebellion, and faith into faction. So as by this turning, they plainly imply, that the religion of Papiſts is the true religion, and no rebellion, and their faith the true faith, and no faction. Thus with altering of a word, they have quite perverted the ſence, and ſo turned the Cat in the Pan, ſo as the blame is quite taken off from the Church of *Rome*, and laid upon a few (who ever they bee) *Who turne Religion into Rebellion, and Faith into Faction.* Thus what dare not theſe men doe, that are not afraid to alter thoſe things, which are by authority of Parliament (which it ſeemes they make but light account of) publiſhed as *Authentick Acts*, not to bee altered by private ſpirits. But who they bee, it's hard for me to divine; it pertaines to thoſe to find

them out, of whom *Salomon* ſaith, It is the honour of Kings to ſearch out a matter.

Now having fallen upon this ſo important a paſſage, wherein the Innovators would not have the Romiſh *Religion* to be called *Rebellion*, or their *faith Faction*, & the like, but labour all they can to waſh this Blackamore white, while by their *index expurgatorius*, they purge out of all our authentick records, all monuments and memorialls of this Strumpets Staines, painting her haggs face with the counterfeit colours of Chriſts Spowſe: I will crave leave in this place briefely to ſhow, how truly (according to the judgement of our Church, grounded upon manifeſt and undeniable proofes) the Romiſh or Popiſh *Religion* is here in this Booke (ſet foorth by the Parliament) called *Rebellion*, and their faith Faction.

Firſt, that the Popiſh religion is rebellion, is prooved by the univerſall practiſe of Papiſts, both Ieſuites, Prieſts and other Recuſants. For whereas in 3. *Iacobi*, cap. 4. the Oath of Supremacy is injoyned to all Papiſts: all Ieſuites and Seminary Prieſts, refuſe it, and all Ieſuited Papiſts: and if any Papiſt doe take it, hee is excommunicated for it. And their reaſon is, Becauſe they hold and adhere to the Pope, as the onely Supreme head and Soveraigne over all powers on earth; this being the prime and fundamentall Article of their Creed: and ſo conſequently, they hold and teach thoſe doctrines concerning the Popes uſurped power over Kings & Princes, in depoſing them, and diſpoſing of their Kingdomes, in Excommunicating them, and ſo expoſing them to the rebellion of their people, as being now freed from their allegiance.

Secondly, that the Popiſh religion is rebellion, is proo-

ved

ved by their writings, poſitions and doctrines, which they profeſſe and teach concerning the Popes uſurped power and Soveraignty over all Kings and Kingdomes of the earth. Hereof the Reader may take a briefe and full view both in Doctor *Iohn White*, his Defence of the way, chap. 6. and in Doctor *Crakenthorpe*, his Treatiſe of the Popes temporall Monarchy, Cap. 1. Firſt, Dr. *Iohn White*, in anſwere to the Ieſuites bold challenge, hath in the ſaid place, collected no leſſe then 40. inſtances of Popiſh Authors, who exalt the Popes power over Kings, in depoſing them, and expoſing their Perſons to the danger of Rebells, Traytors, and Murderers, commending, and highly magnifying, as a meritorious act, the killing of Kings, as of *Henry* the Third, and *Henry* the Fourth, of *France*, as there is to bee ſeene. Therefore (ſaith hee) I ſay ſtill, and heere write it in capitall Letters, that *THE CHVRCH OF ROME TEACHETH DISLOYALTY AND REBELLION AGAINST KINGS, AND LEADES HER PEOPLE INTO ALL CONSPIRACIES, AND TREASONS AGAINST STATES AND KINGDOMES.* This I ſhew by the Doctrine and Aſſertions of the chiefeſt Divines therein. So hee. Let the Reader peruſe the whole chapter at large; where among other remarkable things, is this Paſſage out of *Capiſtranus*: that *ſo ſoone as any one* (King) *for Apoſtacy from the faith, by judgement is denounced Excommunicate*, IPSO FACTO, HIS SVBIECTS ARE ABSOLVED FROM HIS GOVERNMENT, AND FROM THE OATH OF ALLEGIANCE. So there.

The ſecond Learned *Author* of ours, is Dr. *Crakenthorpe*, who in the fore-named place, hath collected the Sentences of many Poopiſh Authors concerning the ſame point. Some of them ſaying, *That Chriſtian Kings are Doggs, which muſt be ready at the Sheepheards hand (to wit, the Pope) or elſe the Sheepheard muſt preſently remooue them from their office. This* (ſaith *Becanus*) *doth reaſon teach, this doth the Councell of Lateran Decree.* And *Scioppius*: that *Reges Catholici ſunt Aſini cum tintinnabulis:* Catholik Kings are Aſſes with bells about their necks, as being the fore-aſſes, which leade the way to other inferiour Aſſes. The whole Chapter is worth the reading, being full fraught with ſuch ſtuffe. Yea the Popes owne Decretalls are full of the like arrogancies. What ſhould I ſpeake of their Bookes of the Sacred * Roman Ceremonies, wherein are ſet down the ſeverall Offices, which Emperors, Kings, Princes, according to their ſeverall rankes muſt performe to the Pope, either at his Coronation, or when he rideth in Soleme Proceſſion in his Pontificalibus; how the Emperor, or ſome great King muſt lead the Popes horſe: and if the Pope bee carried on a Seat, then foure great Princes, whereof the Emperor, if preſent, muſt be one, or ſome great Prince, for the honor of the Saviour Ieſus Chriſt, ſhall cary the Seat with the Pope upon their ſhoulders. Alſo which ſtirrop the Emperor muſt hold. How the Elect King of Romans muſt implore the favour and grace of the Apoſtolicke Sea, and offer himſelfe to performe whatſoever Oathes of fidelity to the Roman Church. How the Chore ſings the Antiphona, *The Lord hath choſen him, and hath exalted him above the Kings of the earth.* And the like. By theſe and many more,

* *Lib. 1. Conſecratio & Coronatio Pontificis.*

Sect. 13.

more, it plainly appeareth, that the Popiſh *Religion* is *Rebellion*, and that Papiſts are an Antichriſtian Sect, as is expreſſed in the ſayd Prayer.

Againe, as their *Religion* is *Rebellion*, ſo their *faith* is *faction*; as there is added. For proofe hereof, I referre the Reader to Doctor *Crakenthorpe*, Of the fifth generall Councell, Chapter 13. where hee learnedly prooveth, that [the Church of Rome holdeth no doctrine by faith. *And this* from the Councell of *Lateran* under *Leo* 10. wherein they layd another foundation, then Chriſt; the Popes words, in ſteed of Gods, and Antichriſts in-ſteed of Chriſts. For before that Councell of *Lateran* though they believed the ſame hereſies and errours, yet it was becauſe they thought the Scripture to bee the maine ground thereof: but in this Councell, they muſt believe all theſe things, becauſe the Pope hath ſo reſolved and defined. So as though the Materialls of Popery were the ſame, yet the formality and foundation of their faith and Church was quite altered. So as from hence Papiſts are ſo truly called, from the Pope, as the prime Head, Rocke and foundation of their faith. For as wee make Chriſt and his Word, ſo they on the contrary, make the Pope; that is to ſay, Antichriſt and his word, the ground and foundation of faith. In regard whereof, as the faith and religion is from Chriſt, truely called Chriſtian, and they truely Chriſtians: So the faith and religion of the other is from the Pope, or Antichriſt, truely and properly called Papiſme, or Antichriſtianiſme, and the Profeſſors of it Papiſts, or Antichriſtians. And the ground of all this is, becauſe they hold the Popes judgement to bee Supreme and infallible; and ſo build their faith on him, as on the foundation

tion thereof, which their owne Church never did, till the time of *Leo* the tenth. It is not then the Lyon of the Tribe of Iuda, but the Lyon of the Lateran Synod, who is the foundation of the faith of Papiſts, and from whom therefore they juſtly tooke their name of Papiſts, to diſtinguiſh them from true Chriſtians, which from that time they have held to this day. And thus all the members of the preſent Roman Church, doe both erre, and are hereticks, and, which is the worſt degree of hereſy; are Papiſts, that is, Antichriſtian hereticks, not only holding, and that in the higheſt degree of pertinacy, thoſe hereſies which are contrary to the faith, but holding them upon that foundation, which quite overthroweth the faith.] thus and much more, this learned Dr. of our Church. So as here is a cleare demonſtration, that the faith of all Papiſts at this day, is a Popiſh faction.

And our Homilies doe affirme ſo much. For in the Second part of the Homily for Whit-Sunday, we read thus:

THe true Church is, an univerſall congregation or fellowſhip of Gods faithfull and Elect people, built upon the foundation of the Apoſtles & Prophets, Ieſus Chriſt himſelfe being the chiefe Corner-Stone. And it hath alwayes three notes or markes whereby it is knowne: Pure and Sound Doctrine: the Sacraments miniſtred according to Chriſts holy inſtitution: and the right uſe of Eccleſiaſticall Diſcipline. Now if ye well compare this with the Church of Rome, not as it was in the beginning, but as it is preſently, and hath been for the ſpace of nine hundred yeares and odd: you ſhall well

well preceive the ſtate thereof to be ſo far wide from the nature of the true Church, that nothing can bee more. For neither are they built upon the foundation of the Apoſtles and Prophets, retaining the ſound and pure doctrine of Chriſt Ieſus, neither yet doe they order the Sacraments, or elſe the Eccleſiaſticall Keyes in ſuch ſort, as he did firſt inſtitute & ordaine them. To be ſhort, look what our Saviour Chriſt pronounced of the Scribes and Phariſees in the Goſpell, the ſame may bee boldly, and with ſafe conſcience pronounced of the Biſhops of *Rome*, namely that they have forſaken and daily doe forſake the Commandements of God, to erect and ſet up their owne conſtitutions. Which thing being moſt true, as all they which have any light of Gods Word muſt needs confeſſe, wee may well conclude, according to the rule of *Auguſtine*, That the Biſhops of *Rome*, and their adherents, are not the true Church of Chriſt, much leſſe then to be taken as chiefe heads and rulers of the ſame. Whoſoever (ſaith hee) doe diſſent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church: a plaine place concluding againſt the Church of *Rome*. Where is now the Holy Ghoſt, which they ſo ſtoutly doe claime to themſelves? Where is now the Spirit of truth, that will not ſuffer them in any wiſe to erre: If it bee poſſible to bee there, where the true Church is not, then is it at *Rome*: otherwiſe it is but a vaine bragge and nothing elſe. Saint *Paul* ſaith, if any man hath not the Spirit of Chriſt, the ſame is not his. And by turning the words, it may bee truly ſaid: if any man bee not of Chriſt, the ſame hath not the Spirit. Now to diſcerne who are truly,

Aug. contra Petiliani Donat. epiſt. cap. 4.

Iohn 10. truely his, and who not, wee haue this rule given us, that
Iohn 8. his ſheepe doe alwayes heare his voice. And Saint *Iohn* ſaith: Hee that is of God, heareth Gods voice. Whereof it followeth, that the Popes in not hearing Chriſts voice, as they ought to doe, but preferring their owne Decrees before the expreſſe Word of God, doe plainly argue to the world, that they are not of Chriſt, not yet poſſeſſed with his Spirit. Alſo their intollerable pride ſheweth the ſame, &c.] So and much more the Homily. Wherein, as it is plainely prooved, that the Church of *Rome* is no true Church of Chriſt, as being built upon another foundation, then the *Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chiefe corner ſtone.* And preferring their owne Decrees before the Word of God; and ſo conſequently, the Popiſh *Faith* is a meere *Fiction*: So let our Innovators well conſider, whether they bee any members of the true Church of *Chriſt*, that thus pleade for, and take part with the church of Antichriſt, labouring by all meanes to bring her into favour againe with us, while they audaciouſly preſume to alter the authentick Booke ſet forth, and commanded by Parliament, for publike and ſolemne Thankeſgiving of our great deliverance on the Fifth of *November*, from the Popiſh Powder-plot, as if neither their *Religion* were *Rebellion*, nor their *faith Faction*.

And the Homily concludes thus:

TO *conclude*, [Yee ſhall briefely take this ſhort leſſon, whereſoever ye find the ſpirit of arrogancy, & pride, the ſpirit of envie, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. aſſure your ſelues, that there is the ſpirit of the Devill, and not of God, albeit they preted outwardly to the world, never ſo much

much holineſſe. For as the Goſpel teacheth us, the Spirit of Ieſus is a good Spirit, an holy ſpirit, a ſweet Spirit, a lowly Spirit, a mercifull Spirit, full of charity and love, full of forgiveneſſe and pity, &c. The Rule that wee muſt follow, is this, to judge them by their fruits: which if they be wicked and naught, then is it vnpoſſible, that the tree of whom they proceed, ſhould be good: Such were all the Popes and Prelates of Rome, for the moſt part, as doth well appeare in the Story of their lives, and therefore they are worthily, accounted among the number of falſe Prophets, and falſe Chriſts, which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his Vinyard againe, to the diſturbance of his ſeely poore flock: but that they may, bé vtterly confounded and put to flight in all parts of the world: and he of his great mercy ſo worke in all mens hearts, by the mighty power of the holy Ghoſt, that the comfortable Goſpell of his Sonne Chriſt may be truely preached, and truely followed in all places, to the beating downe of ſinne, death, the Pope, the Devill, and all the Kingdome of Antichriſt, that like ſcattered & diſperſed ſheep, being at length gathered into one fold, we may in the end reſt together in the boſome of Abraham, Iſaak, and Iacob, there to be partakers of eternall and everlaſting life through the merits and death of Ieſus Chriſt our Saviour. Amen.] And of the like effect is that Prayer, which ſome of Romes factors have ſo altered; [Be thou ſtill our mighty protector, and ſcatter our cruell enemies, which delight in blood: infatuate their Counſell, and root out that Babiloniſh and Antichriſtian Sect, which ſay of Ieruſalē, Downe with it, Downe

with it, even to the ground. And to that end ſtrengthen the hands of our gracious King, the Nobles and Magiſtrates of the land with judgement and juſtice, to cutt off theſe workers of iniquity, whoſe religion is rebellion, whoſe faith is faction, whoſe practiſe is murthering of ſoules & bodies, and to root them out of the confines & limits of this Kingdome, that they may never prevaile againſt us, and triumph in the ruine of thy Church, and give us grace to avert theſe and the like judgements from us. This Lord wee earneſtly crave at thy merciſull hands, together with the continuance of thy powerfull protection over our dread Soveraigne, the whole Church, and theſe Realmes, and the converſion or confuſion of all implacable enemies, and that for thy deare Sons ſake, our onely Mediator and Advocate.]

Thus the concluſion & prayer of the Homily, & this Prayer of the 5. of *Novem.* being well weighed together, we ſee (unleſſe in ſo praying we play the moſt notorious hypocrites & diſſemblers before God and men) in what a ſacred bond all the Magiſtrates in the Land, from the higheſt to the loweſt, do ingage thẽſelues unto the great God of heaven & earth, to roote out the whole Babilonish Sect of Ieſuites and Seminary Prieſts, out of theſe confines & limits of theſe Kingdomes, and not to ſuffer them to rooſt here, to the great diſhonour of God, ſcandall of our Religion, danger to the State, & deſtruction of the ſoules of Gods people, and of the Kings. Nor this onely, but if our Prelates (as they plainely ſhew by their open practiſes) be found to be faſt friends to *Rome*, confederates with Ieſuites & Prieſts, active Agents & factors for the rearing up again of that religion, which is rebellion, & that faith which is faction, & cõſequẽtly that practiſe, which is murdering of ſoules & bodies, & for the advancing

advancing of that Babiloniſh & antichriſtian ſect, which ſay of *Ieruſalē, down with it, down with it even to the ground:* while they labour by all wayes and wiles, yea by an open Lawleſſe force to beat downe the Kingdome of Chriſt in the Miniſtery of the word (as too lamentable experience can witneſſe) and to deſtroy all true religion, holineſſe, & piety: then how doth it concerne our *Gracious King, our Nobles and Magiſtrates of the Land, to ſtrengthen their hands with judgement & juſtice, to cut off theſe workers of iniquity, & to root them out of the confines & limits of this Kingdome, that they may never prevaile againſt us, and triumph in the ruine of the Church, by reducing vs under the Babylonian* and Antichriſtian yoake againe, which they labour with might and maine to effect, as their notorious practiſes plainly tell us? And how ſhould all the Kings good people in the Land make this their dayly prayer, which is publickly uſed once in the yeare, & teach it to their children, that ſo at the leaſt wiſe it may be propagated intire to all poſterity, & ſo vindicated from the injury, of time, which our Innovators would bring upon it: and never give over thus praying, till it ſhall pleaſe God to returne a gracious anſwere in the fulfilling of it?

Yet are they not cõtent herewith, but (like themſelves) they practiſe the like in the laſt Faſt-booke, & that contrary to the Kings expreſſe Proclamation, which ordereth the booke for the former Faſt to be reprinted and publiſhed, as it followeth.

The third Prayer Booke, which they have pitifully mangled, is that, which was ſet forth by the King for that Publick Faſt, in the firſt of his Raigne, for the averting of the great Plague of Peſtilence, that thẽ devoured many thouſands in this City, & elſwhere in our Land: &

which his late Proclamation commaundeth to bee reprinted and publiſhed, and ſo read in Churches every Wedneſday. But doe they, or durſt they alter that Booke, which the Kings Proclamation hath ſo lately commaunded to be reprinted and publiſhed? Yes, even that, and that in ſuch wiſe, as I ſee not with what warrant any Miniſter may read it, as being not according to the Proclamation. Now the Alterations in the new Booke bee theſe. In the firſt collect is left out this remarkable pious Sentence intirely, * *Thou haſt delivered us from Superſtition and Idolatry, wherein wee were utterly drowned, and haſt brought us into the moſt cleere and comfortable light of thy bleſſed Word, by the which wee are taught how to ſerve and honour thee, and how to live orderly with our neighbours, in truth and verity.* Lo, here, theſe men would not have Popery to bee called *Superſtition* and *Idolatry*, nor would they have the Word of God to commended, as that cleare and comfortable light, which teacheth us all duties to God and man. Secondly, that collect which begins thus, *It had beene the beſt for us, &c.* is wholly left out in the new Booke. And wot yee, why? Alas therein is commended the profitable uſe of continuall preaching the Word of God; So as this collect would not have ſuited well with ſuch a Faſt, wherein all preaching is prohibited in all places infected. And in the very laſt page, *Order for the Faſt*, theſe words are left out in the new Booke, *To avoid the inconvenience that may grow by Faſting; Some eſteeming it a meritorious Worke: others a good Worke, and of it ſelfe acceptable to God, without due regard of the end, &c.* What? Doe they *eſteeme* their *Faſt a meritorious Worke?* Muſt the condemnation hereof bee expunged? And doe they account

* This is one of thoſe things objected to me in their Articles. O boldnes, to defend it.

account their Faſt a good worke, and of it ſelfe acceptable to God, without due regard of the end? It ſeemes ſo too. For the end of a true Faſt, is reformation of our evill wayes, as the King of *Nineveh* proclaimed, and which hee and his people performed. But theſe men (it ſeemeth) have no ſuch purpoſe, propound no ſuch end to themſelves, as the reformation of all their violent oppreſſions, and outragious tyrannizing over Gods Miniſters and people, to the utter overthrow of Religion; and ſetting up of Idolatry and Superſtition in the worſhip of God; which one ſinne alone is enough to bring the Peſtilence, and all other plagues upon a Land. *Ionah.*

Beſide theſe, they have guelded the Booke in ſundry other particulars: as in the Collects, and Prayers for the Royall Progeny, they have left out the mention of the Lady *Elizabeth* and her children, expreſſed in the former booke. They have left out the collect for the Kings Navy, and for ſeaſonable weather: whereas there was never more need to pray for ſeaſonable weather, than ſince this faſt beganne, when ſo many tempeſtuous ſtormes, and immoderate raines have beene, as have indangered Ships in the very harbour, Ship wrackt ſome of great price, and cauſed great Floods, threatning a Famine, by drowning the Seed under the clods. Alſo ſundry Pſalmes and Collects beſides are omitted, and a whole paſſage in the Exhortation, applyable enough to the preſent occaſion. *Theſe paſſages alſo objected to me in their Articles.*

Now whither it bee for theſe alterations, wherein both the Kings Order in his Proclamation is not obſerved, and God is diſhonoured, by leaving out ſuch our humble acknowledgements, both of his mercies, in delivering us from *Superſtition and Idolatry, and bringing*

us

us into the cleare and comfortable light of his blessed Word, and of our sinnes, in not hearkning to His Word continually *Preached* unto us, and the like; and Gods Ministers and people are abused, by having such Bookes thrust upon them, which they cannot with a safe warrant, and good conscience use: or whether it bee, that in the Fast-day, all preaching is prohibited in all places whatsoever infected: Sure wee are, that God hath given us sad signes of the little pleasure hee takes by such a Fast. For the very first weeke of the Fast (whereas before the Sickness had a weekely decrease, and was likely, through Gods mercy, more and more to decline) what a sudde terrible increase was there, of no lesse than 377. which was double to any weekes increase, since this Sickness began? Was there nothing in it, trow yee? was there not something in this Fast, wherewith God was so much displeased? Surely wee should be very brutish, and worse than heathenish, not to lay it to heart.

Without all peradventure they have done in their Articles.

But here the Prelates will perhaps quarrell mee, for imputing any thing to the Fast, as being appointed by the King. I answer, God forbid, that I should intertaine the least Sinister opinion of my gratious Soveraigne, that hee had the least meaning by his Proclamation to debarre and forbid Preaching of Gods Word in any place. And my reasons are these.

First, because the Proclamation saith, that his Majesty *propounds the example of pious Kings, in former ages, for his precedent in this Fast*, who ever in all former ages not onely not restrained, but likewise allowed, prescribed, and commended Preaching, as a principall and necessary part of a publicke Fast, yea as the very life and soule of it.

Secondly

Secondly, becauſe his Majeſties Proclamation commaunds this *ſo religious an exerciſe to be performed with all decency, and uniformity*, which I humbly conceive cannot bee, when preaching is reſtrained in ſome, and thoſe the moſt eminent and neceſſary places (as this great City in ſpeciall) in reſpect whereof (as I conceive) this Faſt was ſpecially commaunded, and yet in other places allowed and preſcribed.

Thirdly, becauſe the Proclamation relates, that his Majeſty *reſolved upon a grave and Religious forme of Solemnizing thereof, ſtraitly charging and commanding that this Faſt bee religiouſly and ſolemnely obſerved, and celebrated weekly upon every Wedneſday, throughout the whole Kingdome:* and therefore never intended (as I humbly conceive) to reſtraine Preaching in any place, without which a publicke Faſt cannot be *gravely, religiouſly and ſolemnely obſerved, and celebrated.*

Fourthly, Becauſe the Proclamation both directs and commaunds, *that the booke of prayers for the Faſt, formerly ſet forth by Authority, ſhould be reprinted and publiſhed, and likewiſe uſed in all Churches and places at the publicke meetings of this Faſt:* now the booke formerly publiſhed by his Majeſties authority in the firſt yeare of his Raigne, upon the like occaſion, alloweth & preſcribeth two Sermons every Faſt-day, as well in the City and ſuburbs of London, as in other places, whither infected or not; yea notwithſtanding the infection was then far greater, and the Sommer ſeaſon far more dangerous.

Fiftly, becauſe in all publicke and generall Faſts, both in his Majeſties owne Raigne, his late Royall Fathers, *Q. Elizabeths*, and other his Royall Progenitors, upon this, or any other the like occaſion, Preaching in all

places without reſtraint, both fore-noone and after-noone, hath beene approved, and never prohibited, but injoyned and commaunded: now his Majeſty hath often ſolnēly proteſted in his publicke Declarations (as before is mentioned) to all his Loving Subjects, that he will never give way to the licenſing or authorizing of any thing, whereby ANY INNOVATION in the leaſt degree might creepe into our Church: and therefore I humbly conceive, that his Majeſty never intended to authoriſe or give way to ſuch an innovation as this, to inhibit Preaching, and that in the time of a publicke Faſt, contrary to all former Precedents.

Therefore I verily believe, that this was a meere deviſe of the Prelates, by whoſe adviſe the Proclamation ſaith, his *Maieſty reſolved upon a grave and religious forme of Solemnizing a Faſt*. So as this of prohibiting Preaching, was rather added by them than admitted by his Majeſty, ſeeing it is (as I humbly conceive) neither a grave, nor religious forme of Solemnizing a Faſt; and I had rather dye, than conceive ſuch an opinion of my King, that he ſhould be the author of ſuch an inhibitiō.

And therefore if the Seaſon ſerved, to have acceſſe unto his Majeſty, I ſhould in all humility, addreſſe my ſelfe humbly to petition his Majeſty to take off this reſtraint: And that for theſe reaſons.

Firſt, becauſe not only it is contrary to all Precedents in former ages, and ſuch an innovation, as (I believe) the like was never heard, nor read of in the world: but alſo becauſe it much dampes and deadens the hearts and ſpirits of the Kings loving and faithfull ſubjects within the City, who much lament and grieve, that in the Faſt-day they are reſtrained of the ſpirituall Food of their ſoules,

when they desire and need it most, when as Preaching is likely to worke most good upon their soules, which stand in more need of spirituall Phisicke & Phisicians, to cure the plague of their soules which hath brought the pestilence upon their bodies, than their bodies doe of corporall.

Secondly, because this restraint of Preaching (the chiefe meanes to humble men for and turne them from their sins, without which God will not turne from his wrath) will in all likelyhood procure the continuance of the plague, as the beginning of it brought in with it a lamentable increase that very week, as is before noted. Yea forbidding of the Word to be preached, brings the wrath of God upon a people to the uttermost; as 1. *Thes.* 2. 16.

Thirdly, because Preaching is no more dangerous on the Fast-day, thē on the Lords day, to increase infection.

Fourthly, because upon prayer & preaching the last great Fast, a greater plague than this was suddainly and miraculously remooved; yea though the preaching was continued in the heat of Summer.

Fiftly, because this restraint, together with the sayd alterations of the Fast-booke, & other innovatiōs in the land foremētioned, doe fill the peoples minds with jealousies & feares of an universall alteration of Religion.

Sixtly, because (as the Prelates doe extend the letter of the Proclamation, if but one Parish in London, or suburbs thereof, or but one house in that parish be infected, the pestilence thus continuing but in the least degree, and the Fast not ceasing, all Wednesday sermons in the whole City, must be suppressed.

Seventhly, because the restraint of preaching on the

Faſt day, is (as we find by experience) a great prejudice and impediment to the free and liberall Collection for the poore, which is recommended in the Faſt, in this calamitous & neceſſitous time, wherein the Plague brings with it a Sore famine upon many thouſand families, which before this Sickneſſe lived in good faſhion, and were able to give reliefe to the poore. For no where, and at no time, are mens hearts more inlarged, and hands extended in bounty to the poore, than where Gods word hath bene & is moſt powerfully & plentifully preached, as this our City may ſerve for a precedent and proofe. And for this very cauſe (were there no more) Preaching was never more neceſſary in this City, than at this time, which doth ſo ſwarme with multitudes of poore, who without ſome preſent competent reliefe muſt needs periſh, & ſo would heape upon this City yet greater Sins, which is ready to ſinck under the heavie burthens both of Sins and Plagues.

I might note againe, as an 8. reaſon, that great & extraordinary increaſe the very firſt weeke of the Faſt, together with moſt hideous ſtormes, fearfull and foule weather, immoderate raine, ever ſince it began, God teſtifying by his reviving and renewing of the Plague, & by the ſad and black countenance of the skies, and thoſe many great loſſes both by Sea & Land, that he abhorres ſuch a Faſt, as of which his very judgemẽts Speak, *Call you this a Faſt?* Yea alſo a 9. reaſon, becauſe according to the Prelates practiſe, this Faſt is made a meere * mock Faſt, wherein God is mocked to the face. For doe the Prelates propoſe this, as the principall end of their Faſt, to breake off their violent and tyrannicall proceedings againſt Gods Miniſters, and ſo againſt

* *This alſo objected to me in the Article of High-Commiſſion.*

againſt the State of Religion ? I feare it. And ſo long let us never look for any good iſſue of this Faſt, but rather further judgements to be powred upon the Land.

For theſe reaſons (I ſay) I could wiſh with all my heart to be an humble Petitioner to the King, who I am perſwaded would ſpeedily hearken to ſuch a requeſt, and would certainly anſwere, that it was never his mynd, that Preaching ſhould be in this Faſt prohibited. The king prohibit Preaching ? Noe, noe; we all ſee who they be that prohibit Preaching, even thoſe that labour tooth and nayle to Suppreſſe Preaching , and lay ſnares to intrap all painfull Preachers, as the preſſing of the booke for Sports for inſtance; they being not content, that the booke be read by the Curate, but the * Incumbent himſelfe muſt read it , or els abide extremity , as Suſpenſion from his Miniſtry, Excommunicatiõ out of the Church, Sequeſtration from his living , and Eccleſiaſticall meanes, the great crying Sinne of this Land at this day.

* *As in the caſe of Mr. Valentine.*

But I will add no more. So as the *Ninivites* ſhall riſe in judgement againſt this generation : for they upon occaſion of *Jonas* preaching, proclaimed a Faſt, and reformed their lives, and their violent dealing: but theſe men under pretence of a Faſt (as *Iezebel* did to devoure *Naboths* vinyard) would devoure Chriſts Vinyard, while they Suppreſſe the Preaching of the Word , whereby men ſhould be convinced of their Sinnes , and converted from them, and bring forth good fruits of the Vine; and thereby harden their necks againſt the Lord , and ſtrengthen their hands in violence to fill up their ſinnes allway.

The ſixt Innovation , is about the meanes of the knowledge of God, and of the Miſtery of our Salvati-

on. That may be verified of many Prelates in these dayes, which Christ charged the Pharisees with all, *Woe be unto you Scribes and Pharisees hypocrites, for yee shut vp the Kingdome of heaven against men; for yee neither goe in your selues, neither suffer yee them that were entring to goe in:* Matth. 23. 13. Which in Luke 11. 52. is expressed thus, *Ye take away the Key of Knowledge.* And doe not our Prelates thus, when they hush and silence all Lectures in whole Dioceese? When they suppresse, and cut short Preaching all they can? When they lay snares to muzzle Gods Ministers, that they may not Preach? When they disgrace and traduce Preaching, calling it in scorne, Sermonizing? When they forbid Ministers to use any prayer before their Sermons, but that bare and barren forme of words in the Canon, wrapping all up in the Lords Prayer? When they must use no Prayer at all after the Sermon, but come downe, and read a second or third Service at the Altar, where in great Churches halfe the people cannot heare a word? When they must not preach at all in the Afternoone upon the Lords dayes? When they must onely Catechise for halfe an hower, and that, not by expounding the Principles of Religion (which may well be called the Key of Knowledge, which they take away) but onely by the bare questions & answeres in the booke, teach the children like Parats, so as they can never come to give a reason of their fayth with understanding? When in a great City, or in the * Vniversities, they limit all Sermons to one hower, so as the heares cannot injoy the benefit of more then one Sermon a day? Yea what devises have they not put in practise to put the light of Gods word vnder a bushell, if not rather altogether to quench it, if it were in their power? What invectives are

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* *Treatise of the Sabbath See Bishop Wrens Articles. All these particulars objected against mee in their Articles.*

* *As in Oxford, and elsewhere. Shelford. Sermon of Charity. pag. 36. Printed by the allowance of the Vice Chancellour of Cambridge even at the commencement time.*

in Shelfords ad Treatiſe, againſt Preaching, and the peoples knowledge? How doth he find fault with the Peoples deſire of Sermons? And pag. 47. he Sayth, *Our Soli Sermoniſts, and Solifidians, So they may have a Sermon or two on the Lords dayes &c.* And pag. 91. he allowes of Preaching with a reſtriction, and limitation, as being *not fit for every Miniſter, but for * extraordinary & excellent men, called by God, and the Church to reforme Errours & abuſes, or to promulge to the world new Lawes & Canons.* And againe, leaſt this ſhould be too great a burthen to theſe his extraordinary men, he qualifies the matter, by reſtraining their preaching to certaine extraordinary times in the yeare, pag. 94. as Eaſter, Whit-Suntide, Chriſtmas day, and to extraordinary places too, as Cathedralls, and for this cauſe (pag. 93.) he would have *many Miniſters vnfurniſhed of their licences, eſpecially thoſe that preach twice every Lords day; and thoſe that are permitted to preach, to be reſtrained to certaine times, and ſeaſons, as once a Moneth at moſt.* And he gives the reaſon of all, *becauſe the Church is now ſettled, and therefore doth not need preaching, as once it did in its infancy.* So he. Thus they labour tooth and nayle to cry downe Preaching. For (ſaith he) p. 94. *Reading is the ordinary preaching ordained by God himſelfe.* And this is that maine marke which they al ſhoot at, to mould up all in the Lumpe of the Communion Booke, and make that the Summe and Scope, & the very Circle of al Religion & Knowledge.

* This hee ſpeakes of the Prelates: For who but they can make new Lawes & Canons.

The Seventh innovation, is in the rule of faith: for whereas the ſole and complete rule of faith, is the Holy Scripture, as. 2. Tim. 3. Our new Doctors cry up the dictates of the Church, to wit, of the Prelates, to be our only guides in Divinity, as in *Reeves* Cõmunion booke

Catechiſme

Catechiſme expounded pag. 20. and 206. where *all Miniſters muſt ſubmit to the judgement of the Prelates in all matters pertaining to religion: and all Prelates muſt ſubmit to the Arch-Prelate*, as having a Papal infalibility of ſpirit, whereby as by a Divine Oracle, all queſtions in Religion are finally determined.

And here I cannot forget a ſpeech of the chiefeſt Prelate of *England*, in the High Commiſſion, who at the cenſure of Doctor *Baſtwicke*, for oppugning the Iuriſdiction of Biſhops *jure divino*, as being no where found in the Scripture, but the contrary, ſayd openly, that in matters of divinity wee are not tyed to the Scriptures, but to the Vniverſall Catholicke Church in all ages; for how, (ſaid hee) ſhall wee know the Scriptures, but by the Church. And therefore not without ſome reaſon doth that Ieſuite (in his Pamphlet printed in Engliſh, 1636, intituled *A Direction to bee obſerved by N. N.*) make a laudable mention of that great Prelate, ſaying, * *Although I ought not to diſſemble, but doe gladly acknowledge, and deſervedly publiſh in this occaſion, for a patterne to others in this Realme, the care of the Chiefeſt Prelate in England, in prohibiting the ſale of Bookes tending to Socinianiſme.* So there; But what meaneth the Ieſuite here by Socinianiſme. Hee tells us plainly, pag. 16. and 17. in theſe words: *Firſt then, I ſay, that the very Doctrine of Proteſtants, if it be followed cloſely, and with coherence to it ſelfe, muſt of neceſſity induce Socinianiſme. This I ſay confidently, and evidently proove, by inſtancing in one errour, which may well bee termed the Capitall, and mother Hereſy, from which all other muſt follow at eaſe: I meane, their hereſy in affirming, that the perpetually viſible Church of Chriſt, deſcended by a never inter-*

* Pag. 14.

rupted

rupted ſucceſsion fromour Saviour, to this day, is not infallible in all that it propoſeth tobee believed, as revealed truthes. For if the infallibility of ſuch a publicke Authority bee once impeached; what remaines, but that every man is given other to his owne wit, and diſcourſe? And talke not here of holy Scripture? And a little after: *And indeed, take away the authority of Gods Church, no man can bee aſſured, that any one Booke or parſell of Scripture, was written by divine inſpiration, or that all the contents are infallibly true, which are the direct errours of Socinians.* So hee Where wee ſee what his meaning is, when hee commends the chiefe Prelate, as a patterne to all other in prohibiting ſuch bookes, as exalt the ſole authority of holy Scripture, as the onely Rule of faith. Thus not undeſervedly hee commends him for upholding the authority of the Church (to wit, of the Pope primarily, and next after him the Prelates) as whereon depends the authority and ſence of Scripture. Well? But is this the way of ſetling the faith of Chriſtians in the true religion? Nay, is it not the high & ready way to unſetle all, & to make religion a wether-cocke, to be turned this way, or that way, as the winde of mans unſtable & erronious fancy ſhall blow & move it? And for proofe hereof, *Ibid p. 21.* let us but obſerue what the ſame Ieſuite faith a little after. For writing of the preſent ſtate of our Church, and that ſince this new generation of Doctors, and Prelates hath Sprung up amongſt us (I know not from what Popiſh root) hee ſaith, * *And to ſpeake the trueth, what learned judicious man, can, after unpartiall examination, imbrace Proteſtantiſme? Which waxeth even weary of it ſelfe; Its Profeſſors, they eſpecially of greateſt worth, learning, and authority, declare themſelves to love, temper and*

moderation, allow of many things, which some yeeres agoe, were usually condemned, as Superstitious and Artichristian, and are at this time more unresolved where to fasten, then at the infancie of their Church. Thus by the way hee sheweth who they bee, that are the chiefe Fathers of that new-fangle religion of Protestancy of late birth in England, namely those of greatest worth, learning, and authority, as the Prelates are counted to bee, who are of that temper and * moderation, as they allow of many things, which some yeeres agoe, were usually condemned, as superstitious and Antichristian. But how doth the Iesuite demonstrate this? Pag. Twenty two, Hee saith, For doe not the Protestant Churches begin to looke with another face? Their walls to (a) speake with a new language? Their, Preachers to use a (b) sweeter tone? Their annuall publicke Tenets in their (c) Universities, to bee of another style, and matter? Their books to appeare (d) with titles and arguments, which once would have caused a mighty scandal among the brethren? Their doctrine to be altered in many things, and even in those very points for which their Progenitors forsooke the then visible Church of Christ? Their 39 Articles, that is, the summe, the Confession, and almost the Creed of their Faith, are patient: Patient? They are ambitious of some sense, wherein they may seeme, to

* As I was lately charged in the Articles of High Commission, that my sermons offended the more moderate hearers.

(a) As with dumbe Pictures and Images, Laymens bookes, in steed of Scripture Sentences.

(b) By speaking smooth things, and not roughly against Popery & sin.

(c) See before Franciscus à Sancta Clara, his note of Cambridge Commencement.

(d) As Dr. Coosens private Devotions, with the Iesuits badge. Here he quotes these in the margent. For example, The Pope not Antichrist. Prayer for the Dead. Lux in Patrum, Pictures: That the Church hath authority to determine Controversies in faith, and to interpret the Scripture about Free will, and Predestination, Universall grace, that all our works are not sinnes, merit of good works, inherent justice, Faith alone doth not justify. Charity is to bee preferred before knowledge, Traditions, Commaundements possible to bee kept.

*to bee Catholicke. To alledge the neceſsity of wife and children in theſe dayes, is but a weake plea for a married Miniſter to compaſſe a Benefice. Fiery Calviniſme, once a darling in England, is at length accounted Hereſy; yea and little leſſe then Treaſon. Men in word and writing, uſe willingly the once feareſull names of Prieſts and Altars. Nay, if one doe but mutter againſt the placing of the Altar after the old faſhion, for a warning hee ſhall be well warmed by a † coale from the Altar. Engliſh Proteſtants are now put in * mind, that for expoſition of Scripture, by ‡ canon they are bound to follow the ancient Fathers. And to conclude all in one maine point: The Proteſtant Church in England willingly profeſſeth ſo ſmall Antiquity, and ſo weake ſubſiſtence in it ſelfe, that they acknowledge no other viſible being for many Ages, but in the Church of Rome.* So the Ieſuite. Behold here now, Proteſtant Reader, what teſtimony a Ieſuite can give of the preſent ſtate of our Church, and that out of his owne reading and obſervation, and which we our ſelves cannot deny; all which hee aſcribeth to the Prelates, as thoſe whom hee indigitates for men of *greateſt worth, learning, & authority*, who declare their Innovations; as *Sodome* her ſinnes, and hide them not, even our enemies, now their friends being witneſſes, who gladly feed their infants with the pappe of our new Papiſme.

† *A little Treatiſe, ſo intituled, & printed 1636.*

* *Sunday no Sabboth. A Sermon printed 1636. pag. 38.*

‡ *Lib. Can. An. 1571. Can. 19.*

But to returne to our particular point of Innovation concerning the rule of faith, which our Prelats have turned off from the holy Scripture, to the authority of the Church: this is the maine upſhot in Dr. *Whites* Treatiſe of the Sabbath day, wherein he tyes the obſervation of the Lords day to that limitation, which the Prelates of the Church doe, or ſhall preſcribe; & ſo alſo all other

matters of Religion. And doe they not alſo overthrow the Scriptures, as the rule of faith, in that they reſtraine the preaching of them to their illiberall allowance, inhibiting ſuch and ſuch points to be medled with; as before is ſhewed? & doe they not place the Communion booke as a rule of faith in all matters of Religion, wherin the Arch-Biſhops definitive ſentence muſt determine, as *Reeve.* ibid. p. 206.

The 8th innovation or Change, is in the rule of manners: which rule, muſt not be any more the word of Chriſt, and the writings and examples of the holy Apoſtles, wherein they followed Chriſt; for that is counted too preciſe and puritanicall: but our Prelates have preſcribed a new rule of Chriſtian manners, to wit, the example of their owne lives, and the dictates of their writings; the Summe whereof is, to make a mixed Religion & converſation of Chriſtians, which is partly holy in an external forme of godlineſſe, without the power thereof & partly in admitting, allowing, approving, applauding countenancing, and diſpenſing by Epiſcopall authority, of a heatheniſh kinde of life, and that eſpecially in moſt Sacred times, as the Lords day; which though dedicated wholly to the worſhip and ſervice of God, yet the rule of the Sanctification hereof; which is the 4th Commaundement, and the example of Chriſts and his Apoſtles, theſe novellers do altogether reject, as aboliſhed, & inſtead thereof advance their new Traditions, which is to allow one part of the Day for God, and the reſt to mans carnall Luſts, Sin, the world, the Devil, as our Homily Saith. So as the due obſervation and Sanctification of the Lords day, being a platforme and patterne of a Chriſtian Converſation, a Chriſtian being that

that in his whole life, in a proportion, which he is on the Lords day; and this platforme being defaced and broken by our Anti-Sabbatarians: it followeth that together with their impions crying downe of the 4th Cõmaundement, and ſo accordingly the due Sanctification of the Lords day intire, without mixture of heatheniſh. Sports and Paſtimes, they deface and deſtroy the very face, beauty & power of all religion, & ſo do ſet up a new Forme of it, never allowed of (as by a Law) in the world, before. And herein doe our Apoſtates out ſtrip the very Pontificians themſelves who did never yet mak a Law, nor take upon them to allow any other rule of Chriſtian life, than the Scriptures; al though they have (with our innovators) denyed the Scripture to be the onely and abſolute rule of faith, independent upon any humain power. For even Bellarmine exclameth againſt, and diſclameth that diſſolute profanation of Sacred dayes, in practiſe among the Papiſts, in their vaine Sports and Paſtimes, for which cauſe, the very Turkes do ſcorne (ſaith he) the Chriſtian Religion, Saying, *O what a God have the Chriſtians, what a famous Law giver, who either commandeth, or permitteth theſe things?* Now if the Turkes ſhould upbrayd us in England, and caſt vs in the teeth with our Lord & Lawgiver Ieſus Chriſt, as if he eyther commaunded, or allowed Sports & Paſtimes upon the Lords day: our anſwere muſt be, that our great Lawgiver Chriſt doth not any way tolerate, much leſſe commaund any Sports or Paſtimes on his Sacred day, as wherewith both God is diſhonoured, & his day profaned: but out Lord-Prelates are they, who doe uſurpe unto themſelves a Lawleſſe power to diſpenſe with that part of the

Bellar. Corcio. 20 Pars Altera. de Dominica Quinquageſſ. O qualem (inquiunt) Chriſtiani Deum habent, quam egregiam Legiſlatorem, qui hæc vel præcipit, vel permittit? &c.

Lords-day as they pleaſe, wherein men may runne riot, and keep their Bacchanals, and their Floralia, without controwle, ſuch as Chriſt and his word forbids to be done on any day.

Much more might be ſpoken of the Late Changes, but this ſuffice for the preſent * But what ſpeakewe of Changes? Our Changes doe plead, that they bring in no changes, but revive thoſe things, which ancient Canons have allowed and preſcribed: as ſtanding up at *Gloria Patri*, and at the reading of the Goſpell: bowing at the nameing of Ieſus, and to the High Altar: remooving the Communion Table to ſtand Altarwiſe, at the Eaſt-end of the Chancell: praying with the face towards the Eaſt, where the Altar ſtandeth: placing of Images in Churches: erecting of Crucifixes over the Altars; commaunding of long Martins inſtead of Preaching, and the like. To this we anſwere, that we in this Land are not to be ruled by the Popes Canons, or the Canon Law, but by the Law of God, & of the King. Although I * once heard a Papall Canon was alledged in oppoſition to a Parliamentary Statute in K. Edw. 6. his raigne alledged by the adverſe Advocates, & it paſſed for Currant, none gain-ſaying it. But as for thoſe Rites & Ceremonies to be uſed in our Church, they are by an Act of Parliament (prefixed to the Communiõ booke) reſtrained to thoſe only, which are expreſſed in the ſame booke; and if any, by private authority, ſhall preſume to introduce into practiſe any other beſides theſe, he is to ſuffer impriſonment for a time, and if he perſiſt, perpetuall impriſonment, and loſſe of all his ſpirituall promotions during his life.

* *All theſe things they doe moſt boldly maintaine, while they Article againſt mee for laying theſe to their charge*

* *In the High Commiſſion not long ſince in a cauſe about a Pew in the Church.*

But beſides all this, theſe men have one ſpeciall San-

ctuary

ćturary to fly unto, & that is, their Cathedrall Churches, where they may lay hold upon the hornes of their Altars. Theſe be their old high places not remooved. Theſe, as they are commonly uſed, bee the ancient dennes of theſe old Foxes to which they flie, being this purſued; of whom the Scripture ſaith, *Take us the Foxes, the little Foxes, that ſpoile the Vines*: Theſe bee thoſe neſts and nurceries of Superſtition and Idolatry, wherein the old Beldame of Rome hath nuzzled up her brood of Popelings, and ſo preſerved her *uſum Sarum* in life to this very day. And now theſe are be come impregnable bulworkers to patronize our Re-builders of *Babell*, in all their innovations. Innovations, Say they? Wee bring in no innovations, no new rites, but what hath beene in uſe ever ſince the Reformation, and that in the moſt eminent Places, even the Mother *Churches* of the Land. Now all that wee goe about, is to reduce inferiot churches to an unity, and conformity to their Mother *Churches*; So as thus bringing all to unity, wee ſhall take off that reproach, which the adverſaries caſt upon us in this kinde; and which wee ſhall then retort upon themſelues, for their diffentions betweene their Regulars and Seculars. Thus doe our Maſter-builders plead, and ſo by their cunning inſinnuations, under a pretence of Piety and peace, of unity, and uniformity, preaching peace, peace, when nothing but warre is in their heart & hand, (as Pſal. 55.21. and 59.7.) doe ſo farre prevaile, that before wee bee aware, they will by this meanes prettily reduce us to a perfect peace and unity with old Mother Rome againe.

For theſe Mother *Churches*, to which all Daughter *Churches* muſt conforme, are they not the naturall Daugh-

daughters of *Rome?* Doe they not from top to toe exactly reſemble her? Her pompous Service, her Altars, Palls, Copes, Crucifixes, Images, ſuperſtitious geſtures, and Poſtures, all inſtruments of muſicke (as at the dedication of the King of Babylons Image) Long Babyloniſh Service, ſo bellowed and warbled out, as the heareers are but little the wiſer. Are not theſe high Places alſo the receptacles and nurceries of a number of idle bellies, to ſay no worſe? Doe not the fat Prebends So cramme their Reſidenciaries, that the while their ſtarveling Flocks in the countrey doe famiſh for want of ſpirituall Food? But as *Eraſmus* ſaid of *Luther*, how his fault was, that he meddled with the Popes Miter, and the Monkes bellies. But this I note by the way, to ſhow how all thoſe, that are maintained by Cathedralls, are ingaged to helpe forward thoſe Innovations that are now on foot, becauſe they make much for the ſupporting of their Papall Pompe.

But let us a little examine what force there is in this Argument: Cathedralls are ſo and ſo: therefore all other Churches muſt conforme to them. I deny the Argument. *Legibus vivendum eſt, non exemplis.* We muſt live by lawes, not by examples. The rites and ceremonies of all our Churches are preſcribed, and preciſely limited by the Lawes of the Land, by Act of Parliament, and are not left at large to the Example of Cathedralls. Nay, how comes it about, that Cathedralls have uſurped that Lawleſſe and boundleſſe Liberty of conforming themſelves to *Rome* in all thoſe their ceremonies? What law can they ſhow for this? Will they plead preſcription? For how long time? What preſcription can *Durhams* Cathedrall-Church plead for her new

ſervice

ſervice, new Copes, new Images of Saints and Angels, new rites on Candlemas day, with their hundreds of tapers, and candles; and inſtead thereof bringing a Spirituall darkeneſſe upon mens ſoules, by ſhutting out the ancient morning Prayers, and other meanes of true knowledge and devotion? Are not the authors of this innovation yet alive? What Preſcription of long cuſtome can the Cathedrall Church of Briſtow plead, which now of late alſo hath ſet up new Images of the Apoſtles and other Saints? What Preſcription can Pauls Cathedrall bring for thoſe mitred Images and Statues newly erected, and for thoſe winged Angels round about the Quire? What Preſcription can that Cathedrall Church at Wolverhampton in Staffordſhire plead for her goodly coſtly new Altar, with the Dedication thereof within theſe 2. or 3. yeares laſt paſt, in which Dedication, all the Romane rites were obſerved, as Cenſings, waſhings, bowings, Copes (though but borrowed from Lichfeild) chantings, abuſing of Scripture (as Iohn. 10. 22.) to prove dedication of Altars, and the like? or what cuſtome can the ſame Church plead, for erecting their new Altar, and throwing out of their ancient and * painfull Preacher? What warrant have they for ſetting up ſuch Altars for Baal, ſuch dumbe gods, and caſting downe the throne, and ſtopping the mouth of the living God? The like may be ſaid of many other Cathedrals, if not all, which within theſe few yeares, yea but Yeſterday, have beene ſtrangely metamorphoſed into a Curtizan-like garbe: and now muſt be, *Like Mother, Like Daughter.* Muſt therefore all Churches conforme to their new Romiſh Faſhions? Muſt therefore the Cathredrals in Oxford,

* M. Lef.

I meane those Colledge-Churches, as Magdalens, Christs Church, Queenes, S. Iohns, and others, as also those Chappels in Cambridge, as Peter-house Chappell, S. Iohns, Kings, Queenes, become the nurceries and Springs of Superstition and Idolatry to the whole Land, because of late dayes they have erected goodly new Altars, Images, Crucifixes, and such like ornaments of the Romish whore? And because they both practise and presse the bowing to those Idols, must therefore all Scholars bow unto them? To what end then shall men send their Sons to the Universities, if there they must be trained up to the Superstition, and Idolatrie, of Popery.

Thus we see how unlike our Cathedrals be to that they were formerly, being newly set out with a Romish dresse, according to those Spirits which rule in the ayre: so as their examples ought to be no Lawes to bring in an universall conformity to these yesterday innovations, in Mother-Cathedrals.

Againe, by what title doe Cathedrals came to be Mothers to other Churches? what Mothers? Except Step-Mothers. For they never bore, nor brought forth those Churches, whom they call daughters. And right Step-Mothers they be that cheat the children of their Fathers inheritance, as these would doe, who rob the Spowse of her Iewels, and put upon her the cast attyre of the whore.

Est mihi namque domi Pater, est injusta Noverca.

But they alledge the Order for S^t. Gregories by Paules, wherein there is an imitation of this conformity of other Churches to their Mother-Cathedrals. I answere, our gratious King at that, as at other times (as still like himselfe) plainly said that he would have no innovations.

Nor

Nor can we imagine, that it was any part of his meanning, that all Churches ſhould in all things conforme to Cathedralls, much leſſe that all Cathedralls ſhould bring in new rites, that ſo other Churches might conforme to them. What? Muſt other Churches have Organs, Singing Quires, Altars, Images, Crucifixes, Tapers, Copes, and the like, becauſe ſuch is the guiſe of Cathedralls? Muſt long chanting Service goe up, and preaching goe downe, becauſe it is So in Wolverhampton, Durham, and other Cathedralls? But by what Law? By the Popes Canon? Doth not our Law exclude out of all Churches all other rites, beſides thoſe in the Communion Booke? Doth not the Homily fore-cited prayſe God, for the purging of our Pariſh Churches from *piping, chanting, and the like, as wherewith God is ſo ſore diſpleaſed, and the houſe of Prayer defiled*? And doth not another Homily cõdemne the ſetting up of Images, Crucifixes, and ſuch Reliques in Churches; and all for the perill of Idolatry, which doth neceſſarily attend the ſame? And doth not the Queenes Injunctions forbid all ſkrines and reliques of Idolatry and Superſtition? And doth not another Homily condemne *many Altars, Images, and Idols, as heatheniſh and Jewiſh abuſes*? How then will our new Maſters, our Innovators make good the bringing in of theſe things afreſh into Cathedrals, & forcing all petty churches to cõforme thereunto? would the Prelates thus make the Mother Cathedrals, (thus by thẽſelves made & adopted *Romes* daughters) their *Concubines*, whereon to beget a new baſtard generation of ſacrificing, Idolatrous Maſſe-Prieſts throughout the Land, which our good Lawes, and all our learned and pious Divines proclaimed illegitimate,

Homily of the place & time of prayer, part. 2. pag. 131.
Homily of Idolatry, part. 1. 2. & 3.
Homily of the place & time of prayer, part. 2. pag. 131.

and abominable? So as I cannot but wonder (though I hope better) that these desperate and all daring Popish Innovators, turning off the State of the Kingdome, and Church upside downe, bearing themselves either upon the Popes Canon-Law, overtopping the Regall power, or upon the evill example of their lately metamorphosed Cathedrals conformed to *Rome*, that so they may finely or furiously inforce all the Churches in England to the like conformity, and so reduce * England under the Papall yoake againe (they being now dead, that felt the intollerable pressure of it, and a new generation sprung up, that affect novelty, and to trade with *Rome* againe) and * nothing can now stay them, but they will either breake all in pieces, or their owne neckes: that they are not cited before the Royall Tribunalls of Iustice, and the Iudges and Iustices in their Circuits and assises doe not take Cognisance of such perturbers, who undermine and overthrow the State of *Church* and Common weale, and mingle heaven and earth together, and so condignely punish them for their intolerable usurpations: So should my text be here made up, My Son feare thou the Lord and the King, and meddle not with them, that are given to change: For their calamity shall rise suddainly, and who knoweth the ruine of them both?

* *Quæ bellua ruptis cum semel effugit, redded se prava Catenis.*

* *Gen.* 11.6

But (alas!) have they not got the Lawes under their girdles, and doe they not trample them as durt under their feet? And therefore with what chaines shall wee bind these men? How shall wee bind these all-shape-turning Monsters to good behaviour? May not this whole State say, as that good King *Iehoshaphat* in the straites of Ierusalem, *Wee know not what to doe, but our eyes*

Quo teneam vultus mutantem Protea nodo?

eyes are towards thee, O Lord?

And besides all this, in the last place, being pulled away from the hornes of their Cathedrall Altars, as not able to shelter them from their pursuers; they fly (as to their last refuge, and most impregnable Fort, as they conceive) to the Kings Chappell. Wherein they doe as the Fish * *Polypus*, or many-foot, which gets her selfe close to the rocke, and putting on the colour of the rocke, so as she seemes to be a part of it, when other fishes swimme toward the rock for shelter, she catches them unawares in her net-like haires or hornes. So our Innovators getting close to the King, as unto the rock, assimiling themselves to the manners of the Court, when the fishes think to fynd shelter and protection, under the Rocke, they are ready with their fangs to intangle and devour them. Well, what say they of the Kings Chappell? They plead the whole equipage, furniture, and fashion thereof, as a patterne for all Churches. There (say they) is an Altar, there bowing towards it, there Crucifixes, there Images, & other guises. And why should Subjects be wiser then the King? *Totus componitur orbis Regis ad exemplum.*

* *Æliani varie historiæ. lib. c. 1.*

To this I answere: 1. Why should subjects think to compare with the King in the State of his royall Family, or Chappell? 2ly there be many things in the Kings Chappell which were presumption to have in ordinary Churches, and some things cannot be had or maintained in them, as a quire of Gentlemen, Singing men, & other Choristers, which dayly sing Service in the Chappell; and sundry, other. 3ly. The worship and service of God, and of Christ, is not to be regulated by humaine examples, but by the Divine rule of the Scriptures. In

vaine they worſhip me, teaching for Doctrines the Commandements of men. The three children would not bow to the Kings goodly golden Image. The old Chriſtians would not ſo much, as offer incenſe in the preſence of *Julian* the Emperors Altar, and at his commaund, though he propounded, golden rewards to the doers, and menaced fiery puniſhments to the denyers. 4ly, The externall rites and ceremonies in the Church are limited by Act of Parliament, prefixed to the Communion booke, and no more to be added or uſed in Churches. Laſtly, Suppoſe (which we truſt never to ſee, & which our hearts abhorre once to imagine) Maſſe were ſet up in the Kings Cappell; is this a good argument: why it ſhould be admitted in all the Churches throughout the Realme of England. But enough of this. And here an end for this time; and thus farre of this text, which as I began, ſo I will conclude with all, My Son, feare thou the Lord, and the King, and meddle not with them that are given to change. For their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both?

FINIS.